THE COMMENTARY
ON THE CONSTITUTION
AND ON
THE INSTRUCTION
ON THE SACRED LITURGY

By a Committee of Liturgical Experts

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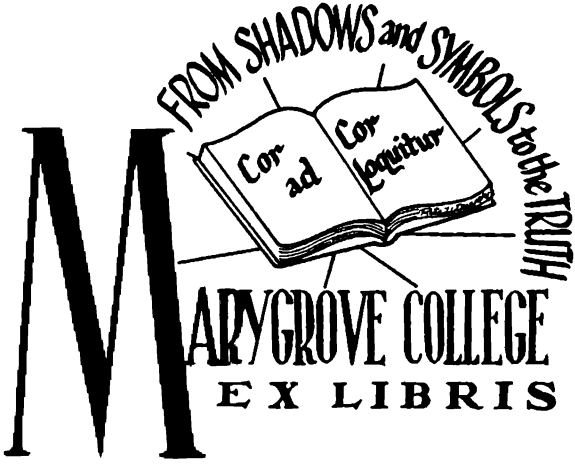
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COMMENTARY ON THE SACRED LITURGY

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CONTENTS

THE CONSTITUTION ON THE SACRED LITURGY 1

Commentary on the Constitution

FORMULA OF APPROBATION AND PROMULGATION 51
By Cyprian Vagaggini, O.S.B., *formerly Professor at the Pontifical Athenaeum of St. Anselm, Rome*

INTRODUCTION 52
By Cyprian Vagaggini, O.S.B.

Chapter I. GENERAL NORMS FOR THE REFORM AND FOSTERING OF THE LITURGY 62
By Cyprian Vagaggini, O.S.B.

I. The Nature of the Sacred Liturgy and Its Importance in the Life of the Church 62
By Cyprian Vagaggini, O.S.B.

II. The Liturgical Education of the Clergy 79
By Antonius Haenggi, *Professor at the University of Freiburg, Switzerland*

III. The Reformation of the Sacred Liturgy 83
By Salvator Famoso, *Chancellor of the Curia of Catania*

A) The General Norms for Liturgical Reformation 83
By Salvator Famoso

B) Norms Drawn from the Hierarchic and Communal Nature of the Liturgy 88
By Salvator Famoso

C) Norms Based Upon the Didactic and Pastoral Nature of the Liturgy 96
By Salvator Famoso

D) Norms for Adapting the Liturgy to Genius and Traditions 100
By Salvator Famoso

E) The Word of God in the Liturgy 107
By Peter Maria Gy, O.P., *Director of the Liturgical Institute, Paris*

IV. The Language to Be Used in the Liturgy 112
By Charles Braga, C.M., *Director of* Ephemerides Liturgicae

V. The Promotion of Liturgical Life in Diocese and Parish 123
By Jairus Mejia, *Director of Liturgical Apostolate, Medellin*

VI. The Promotion of Pastoral Liturgical Action 126
By Jairus Mejia

Chapter II. The Most Holy Mystery of the Eucharist 135

I. Preface 135
By Joseph Jungmann, S.J., *formerly Professor at Innsbruck*

II. The Revision of the Order of the Mass 137
By Theodore Schnitzler, *Pastor, Cologne*

III. The Readings in the Mass 139
By Theodore Schnitzler

IV. Common Prayer (Prayer of the Faithful) 140
By Theodore Schnitzler

V. Communion. Communion Under Both Species 142
By Theodore Schnitzler

VI. Concelebration 144
By Adalbert Franquesa, O.S.B. *of the Abbey of Montserrat*

Chapter III. The Other Sacraments and the Sacramentals 162

I. Introduction 162
By Charles Rossi, *Bishop of Bugella*

II. The Sacraments of Christian Initiation 165
By Ignatius Oñatibia, *Member of the National Spanish Liturgical* Conference

III. Penance 175
By Joseph Pascher, *formerly Professor at the University of Munich*

IV. The Anointing of the Sick 178
By Ansgar Dirks, O.P., *Director of the Dominican Liturgical Institute*

V. Sacred Orders 181
By Peter Borella, *Master of Ceremonies of the Cathedral of Milan*

VI. Matrimony 185
By Charles Braga, C.M.

VII. Sacramentals and Blessings 188
By Peter Jounel, *Professor at the Liturgical Institute of Paris*

Chapter IV. The Divine Office 203
By Joseph Pascher, *formerly Professor at the Univer. of Munich*

I. The Nature of the Divine Office 203
By Joseph Pascher

II. The Sequence of the Hours 207
By Herman Schmidt, S.J., *Professor at the Pontifical Gregorian University*

III. The Reform of the Individual Elements of the Office 216
By Herman Schmidt, S.J.

IV. The Obligation of the Divine Office 218
By Herman Schmidt, S.J.

Chapter V. The Liturgical Year 228

I. Nature of the Liturgical Year 228
By Francis Zauner, *Bishop of Linz*

II. The Proper of Time 232
By Henry Jenny, *Auxiliary Bishop of Cambrai*

III. The Veneration of the Saints 240
By Peter Jounel

Chapter VI. Sacred Music 244
By Ernest Moneta-Caglis, *President of the Ambrosian Pontifical Institute of Music*

Chapter VII. Sacred Art and Sacred Furnishings 268
By Valerius Vigorelli, *Director of the "Beato Angelico," School of Sacred Art, Milan*

Appendix

The Revision of the Calendar 285
By Ansgar Dirks, O.P.

The Apostolic Letter "Sacram Liturgiam" 297
By Charles Braga, C.M.

Instruction for the Proper Implementation of the Constitution on the Sacred Liturgy 297

Commentary on the Instruction
by Charles Braga, *C.M.*

The Nature and Plan of the Instruction 327

The Introduction 332

Chapter 1. Some General Norms 335

Liturgical Instruction 335

The Competent Authority in Liturgical Matters 344

Sacred Celebrations of the Word of God 348

Vernacular Translations of Liturgical Texts 350

Liturgical Commissions of Episcopal Conferences 353

The Diocesan Liturgical Commission 356

Chapter II. The Most Holy Mystery of the Eucharist 358

The Order of the Mass 358

The Homily 363

The Common Prayer (Prayer of the Faithful) 366

The Place Allowed for the Vernacular in the Mass 368

Permission to Receive Communion More Than Once on the same Day 372

Conclusion 372

Chapter III. The Other Sacraments and Sacramentals 376

Things to be Suppressed in the Rite of Supplying Omissions in Baptism 378

Confirmation 379

The Continuous Rite for Anointing the Sick and for Viaticum 380

The Imposition of Hands at Episcopal Consecrations 381

The Rite of Matrimony 382

Sacramentals 385

Chapter IV. The Divine Office 388

The Celebration of the Divine Office by Those Obliged to Choir 388

The Faculty of Dispensing from the Divine Office or Commuting It 390

Little Offices 391

The Recitation of the Divine Office and of Little Offices in Common by Members of the States of Perfection 394

The Language to Be Used in Reciting the Divine Office 394

Chapter V. The Proper Construction of Churches and Altars for Facilitating the Active Participation of the People 397

The Arrangement of Churches 398

The High Altar, Lesser Altars, the Decoration of Altars 398

The Seat of the Celebrant and Ministers 402

The Reservation of the Holy Eucharist 403

The Pulpit (Ambo) 406

The Places of the Choir, the Organ and the Faithful 407

The Baptistry 408

Summary of the Principal Matters Permitted or Prescribed by the Instruction 410

Principles to Be Kept in Mind and Observed 410

Liturgical Formation 411

The Competent Authority in Liturgical Matters 413

Some General Norms Regarding Liturgical Celebrations 414

The Use of the Vernacular 414

The Rite of Mass 415

Confirmation Administered During Mass 421

The Continuous Rite for Anointing the Sick and for Viaticum 422

The Rite of Matrimony 423

SECOND VATICAN ECUMENICAL COUNCIL

PAUL, BISHOP
SERVANT OF THE SERVANTS OF GOD
TOGETHER WITH THE FATHERS
OF THE COUNCIL
AD PERPETUAM REI MEMORIAM
CONSTITUTION ON THE SACRED LITURGY

INTRODUCTION

1. This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our redemption is accomplished,"[1] most of all in the divine sacrifice of the eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human in directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek.[2] While the liturgy daily builds up

those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit,[3] to the mature measure of the fulness of Christ,[4] at the same time it marvellously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations[5] under which the scattered children of God may be gathered together[6] until there is one sheepfold and one shepherd.[7]

3. Wherefore the sacred Council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

CHAPTER I

GENERAL PRINCIPLES FOR THE RESTORATION AND PROMOTION OF THE SACRED LITURGY

I THE NATURE OF THE SACRED LITURGY AND ITS IMPORTANCE IN THE CHURCH'S LIFE

5. God who "wills that all men be saved and come to the knowledge of the truth" (1 Tim. 2:4), "who in many and various ways spoke in times past to the fathers by the prophets" (Heb. 1:1), when the fulness of time had come sent his Son, the Word made flesh, anointed by the Holy Spirit, to preach the gospel to the poor, to heal the contrite of heart,[8] to be a "bodily and spiritual medicine,"[9] the Mediator between God and man.[10] For his humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ the perfect achievement of our reconciliation came forth, and the fulness of divine worship was given to us." [11]

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved his task principally by the paschal mystery of his blessed passion, resurrection from the dead, and glorious ascension, whereby "dying, he destroyed our death and, rising, he restored our life." [12] For it was from the side of Christ as he slept the sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church." [13]

6. Just as Christ was sent by the Father, so also he sent the apostles, filled with the Holy Spirit. This he did that, by preaching the gospel to every creature,[14] they might proclaim that the Son of God, by his death and resurrection, had freed us from the power of Satan[15] and from death, and brought us into the kingdom of his Father. His pur-

pose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with him, are buried with him, and rise with him;[16] they receive the spirit of adoption as sons "in which we cry; Abba, Father" (Rom. 8:15), and thus become true adorers whom the Father seeks.[17] In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until he comes.[18] For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Luke 24:27), celebrating the eucharist in which "the victory and triumph of his death are again made present,"[19] and at the same time giving thanks "to God for his unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory (Eph. 1:12), through the power of the Holy Spirit."

7. To accomplish so great a work, Christ is always present in his Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of his minister, "the same now offering, through the ministry of priests, who formerly offered himself on the cross," [20] but especially under the eucharistic species. By his power he is present in the sacraments, so that when a man baptizes it is really Christ himself who baptizes.[21] He is present in his word, since it is he himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for he promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Christ indeed always associates the Church with himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is his beloved Bride who calls to her Lord, and through him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the mystical body of Jesus Christ, that is, by the head and his members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of his body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem towards which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle;[22] we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, our Lord Jesus Christ, until he, our life, shall appear and we too will appear with him in glory.[23]

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom. 10: 14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom he has sent, and may be converted from their ways, doing penance.[24] To believers also the Church must ever preach faith and penance; she must prepare them for the sacraments, teach them to observe all that Christ has commanded,[25] and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless the liturgy is the summit towards which the activity of the Church is directed; at the same time it is the fount from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of his Church, to take part in the sacrifice, and eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness";[26] it prays that "they may hold fast in their lives to what they have grasped by their faith";[27] the renewal in the eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the eucharist, as from a fount, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as towards their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain.[28] Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father in secret;[29] yet more, according to the teaching of the Apostle, he should pray without ceasing.[30] We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame.[31] This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift." [32]

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

II THE PROMOTION OF LITURGICAL INSTRUCTION AND ACTIVE PARTICIPATION

14. Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred Council has decided to enact as follows:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of holy scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them whole-heartedly; and they will also need personally to celebrate the sacred mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction

of a suitable person appointed to this office by the bishops. This is especially important when the service to be broadcast is the Mass.

III THE REFORM OF THE SACRED LITURGY

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

Wherefore the sacred Council establishes the following general norms:

A) *General Norms*

22. §1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

§2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

§3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress, a careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be

studied in conjunction with the experience derived from recent liturgical reforms and from the indults conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred scripture is of the greatest importance in celebration of the liturgy. For it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration, and it is from the scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.

B) *Norms Drawn from the Hierarchic and Communal Nature of the Liturgy*

26. Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their bishops.[33]

Therefore liturgical services pertain to the whole body of the Church, they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors, commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

C) *Norms Based upon the Didactic and Pastoral Nature of the Liturgy*

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful.[34] For in the liturgy God speaks to his people and Christ is still

proclaiming his gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" (Rom. 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer him their rational service and more abundantly receive his grace.

Wherefore, in the revision of the liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the liturgy: 1) In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable. 2) Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy. 3) Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words. 4) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be com-

mended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

36. §1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

§2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

§3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, §2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

§4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

D) *Norms for Adapting the Liturgy to the Culture and Traditions of Peoples*

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books,

for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, §2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties.

Wherefore: 1) The competent territorial ecclesiastical authority mentioned in Art. 22, §2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

2) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3) Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

IV PROMOTION OF LITURGICAL LIFE IN DIOCESE AND PARISH

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church;

they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers.[35]

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

V THE PROMOTION OF PASTORAL-LITURGICAL ACTION

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in his Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred Council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Art. 22, §2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art, and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary

experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

CHAPTER II

THE MOST SACRED MYSTERY OF THE EUCHARIST

47. At the Last Supper, on the night when he was betrayed, our Saviour instituted the eucharistic sacrifice of his body and blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until he should come again, and so to entrust to his beloved spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity,[36] a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us.[37]

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the immaculate victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator,[38] they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

49. For this reason the sacred Council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary.

51. The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world.[39]

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people,

according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact,[40] communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred Synod strongly urges pastors of souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. §1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

1. a) on the Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass;
   b) at Masses during councils, bishops' conferences, and synods;
   c) at the Mass for the blessing of an abbot.

2. Also with permission of the ordinary, to whom it belongs to decide whether concelebration is opportune:
   a) at conventual Mass, and at the principal Mass in churches when the needs of the faithful do not require that all the priests available should celebrate individually;
   b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.

§2. 1. The regulation, however, of the discipline of concelebration in the diocese pertains to the bishop.

2. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal.

CHAPTER III

THE OTHER SACRAMENTS AND THE SACRAMENTALS

59. The purpose of the sacraments is to sanctify men, to build up the body of Christ, and finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith." They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments: they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, and resurrection of Christ, the fount from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which

cannot thus be directed towards the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times. For this reason the sacred Council decrees as follows concerning their revision.

63. Because the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms: a) The vernacular language may be used in administering the sacraments and sacramentals, according to the norm of Art. 36. b) In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in Art. 22, §2, of this Constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing up these rituals or particular collections of rites, the instructions prefixed to the individual rites in the Roman Ritual, whether they be pastoral and rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37-40, of this Constitution.

66. Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the "Order of supplying what was omitted in the baptism of an infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the sacrament of penance are to be

revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a bishop is consecrated, the laying on of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

"If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred Synod earnestly desires that these by all means be retained." [41]

Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, §2, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the sacrament of matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in Art. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor only of bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman Pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

CHAPTER IV

THE DIVINE OFFICE

83. Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to himself, associating it with his own singing of this canticle of divine praise.

For he continues his priestly work through the agency of his Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; it is the very prayer which Christ himself, together with his body, addresses to the Father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they

realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Thess. 5:17). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you can do nothing" (John 15:5). That is why the apostles, instituting deacons, said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

87. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred Council, carrying further the restoration already so happily begun by the Apostolic See, has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed: a) By the venerable tradition of the universal Church, Lauds as morning prayer and Vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and are to be celebrated as such. b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day. c) The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings. d) The hour of Prime is to be suppressed. e) In choir the minor hours of Terce, Sext, and None are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source of piety and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly

exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the liturgy and of the bible, especially of the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed: a) Readings from sacred scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure. b) Readings excerpted from the works of the fathers, doctors, and ecclesiastical writers shall be better selected. c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may arise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass. In particular: a) Orders of canons, of monks and of nuns, and of other

regulars bound by law or constitutions to choral office must celebrate the entire office. b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law. c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually, as laid down in Art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases, and for a just reason, ordinaries can dispense their subjects wholly or in part from the obligation of reciting the divine office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved.

99. Since the divine office is the voice of the Church, that is, of the whole mystical body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfill the task entrusted to them as perfectly as possible; this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief hours, especially

Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. §1. In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up according to the provision of Art. 36.

§2. The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

§3. Any cleric bound to the divine office fulfills his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in §2 above, provided that the text of the translation is approved.

CHAPTER V

THE LITURGICAL YEAR

102. Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with his blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to

heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body; by instruction, prayer, and works of penance and of mercy.

Accordingly the sacred Council has seen fit to decree as follows.

106. By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday. For on this day Christ's faithful should come together into one place so that, by hearing the word of God and taking part in the eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who "has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet. 1:3). Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Art. 39 and 40.

108. The minds of the faithful must be directed primarily towards

the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis. Hence: a) More use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good. b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only the social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offence against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

110. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Art. 22.

Nevertheless, let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the resurrection may be attained with uplifted and clear mind.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in his servants, and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them

should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

CHAPTER VI

SACRED MUSIC

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this preeminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Holy scripture, indeed, has bestowed praise upon sacred song,[42] and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.

Accordingly, the sacred Council, keeping to the norms and precepts of ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

As regards the language to be used, the provisions of Art. 36 are to be observed; for the Mass, Art. 54; for the sacraments, Art. 63; for the divine office, Art. 101.

114. The treasury of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in Art. 28 and 30.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be skilfully fostered, so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are

people who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude towards religion, but also in adapting worship to their native genius, as indicated in Art. 39 and 40.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, §2, 37, and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources.

CHAPTER VII

SACRED ART AND SACRED FURNISHINGS

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented towards the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly towards God.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the

natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by.

124. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

126. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in Art. 44, 45, and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy. This they

may do in person or through suitable priests who are gifted with a knowledge and love of art.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

128. Along with the revision of the liturgical books, as laid down in Art. 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

According to the norm of Art. 22 of this Constitution, the territorial bodies of bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

130. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

APPENDIX

A DECLARATION OF THE SECOND ECUMENICAL COUNCIL OF THE VATICAN ON REVISION OF THE CALENDAR

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The sacred Council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.
2. The sacred Council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But, among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is question of most serious reasons. Concerning these the Apostolic See shall judge.

In the name of the most holy and undivided Trinity, the Father, and the Son, and the Holy Spirit. The Decrees, which have now been read in this Sacred and Universal Second Vatican Synod lawfully assembled, have pleased the Fathers.

And We, by the Apostolic power given to Us by Christ, together with the venerable Fathers approve, enact, and establish these Decrees in the Holy Spirit and command that what has been thus established in the Synod be promulgated unto the glory of God.

PAUL PP. VI

December 4, 1963

NOTES TO INTRODUCTION

[1] Secret of the ninth Sunday after Pentecost.

[2] Cf. Heb. 13:14.

[3] Cf. Eph. 2:21-22.

[4] Cf. Eph. 4:13.

[5] Cf. Is. 11:12.

[6] Cr. John 11:52.

[7] Cf. John 10-16.

[8] Cf. Is. 61:1; Luke 4:18.

[9] St. Ignatius of Antioch, *To the Ephesians,* 7, 2.

[10] Cf. 1 Tim. 2:5.

[11] *Sacramentarium Veronese* (ed. Mohlberg), n. 1265; cf. also n. 1241,1248.

[12] Easter Preface of the Roman Missal.

[13] Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.

[14] Cf. Mark 16:15.

[15] Cf. Acts 26:18.

[16] Cf. Rom. 6:4; Eph. 2:6; Col. 3:1; 2; Tim.. 2:11.

[17] Cf. John 4:23.

[18] Cf. 1 Cor. 11:26.

[19] Council of Trent, Session XIII, Decree on the Holy Eucharist, c. 5.

[20] Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 2.

[21] Cf. St. Augustine, *Tractatus in Ioannem,* VI, n. 7.

[22] Cf. Apoc. 21:2; Col. 3:1; Heb. 8:2.

[23] Cf. Phil. 3:20; Col. 3:4.

[24] Cf. John 17:3; Luke 24:27; Acts 2:38.

[25] Cf. Matt. 28:20.

[26] Postcommunion for both Masses on Easter Sunday.

[27] Collect of the Mass for Tuesday of Easter Week.

[28] Cf. 2 Cor. 6:1.

[29] Cf. Matt. 6:6.

[30] Cf. 1 Thess. 5:17.

[31] Cf. 2 Cor. 4:10-11.

[32] Secret for Monday of Pentecost Week.

[33] St. Cyprian, *On the Unity of the Catholic Church,* 7; cf. Letter 66, n. 8, 3.

[34] Cf. Council of Trent, Session XXII, Doctrine on the Holy Sacrifice of the Mass, c. 8.

[35] Cf. St. Ignatius of Antioch, *To the Smyrnians,* 8; *To the Magnesians,* 7; *To the Philadelphians,* 4.

[36] Cf. St. Augustine, *Tractatus in Ioannem,* VI, n. 13.

[37] Roman Breviary, feast of Corpus Christi, Second Vespers, antiphon to the Magnificat.

[38] Cf. St. Cyril of Alexandria, *Commentary on the Gospel of John,* book XI, chap. XI-XII: Migne, *Patrologia Graeca,* 74, 557-564.

[39] Cf. 1 Tim. 2:1-2.

[40] Session XXI, July 16, 1562. Doctrine on Communion under Both Species, chap. 1-3: *Concilium Tridentinum. Diariorum, Actorum, Epistolarum, Tractatuum nova collectio,* ed. Soc. Goerresiana, tome VIII (Freiburg im Br., 1919), 698-699.

[41] Council of Trent, Session XXIV, November 11, 1563, On Reform, chap. I. Cf. Roman Ritual, title VIII, chap. II, n. 6.

[42] Cf. Eph. 5:19; Col. 3:16.

MOTU PROPRIO "SACRAM LITURGIAM" OF POPE PAUL VI

It has always been the great concern of the papacy, of us, and of the bishops of the Church, to preserve, foster, and at need, reform the sacred liturgy. This is evident from numerous acts of public record, but especially from the constitution on this matter which the Second Ecumenical Council of the Vatican approved in solemn session on December 4, 1963 and we ordered promulgated.

This interest derives immediately from the fact that "in the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Savior, our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory" *(Constitution on the Sacred Liturgy,* Article 8).

Thus it is that Christians who worship God, the source and exemplar of all holiness, are drawn and even impelled to achieve that holiness by becoming on this earthly journey "seekers of holy Sion" (Hymn at lauds, feast of the dedication of a church).

It should be immediately evident that in this area of concern nothing takes precedence for us over the need that all Christians and especially priests have of studying the above-mentioned constitution with care, with a view to observing its requirements with complete fidelity once they have come into force. Since in the nature of the case a knowledge and diffusion of the constitution's liturgical prescriptions should be effected immediately, we earnestly exhort the

bishops of the several dioceses with the aid of their priests, "dispensers of the divine mysteries" (cf. 1 Cor. 4, 1), to act swiftly in promoting both the liturgical instruction of the faithful and their active participation[1] in the liturgy internally and externally, taking into account their age and condition, their way of life, and standard of religious culture (Article 19).

It is clear that many prescriptions of the constitution cannot be effected within a short space, since the various rites must be reconsidered thoroughly and the liturgical books carefully worked on. So that this task may go forward with the wisdom and courageous balance required, we initiate a special commission the chief obligation of which will be to bring to completion the matters prescribed in the constitution on liturgy.

There are certain norms of the constitution, however, which surely can be fulfilled now; therefore we wish them to take effect immediately, lest Christians be deprived any longer of the benefits they may expect in the order of grace.

By our apostolic authority and on our own initiative, we decree that from the first Sunday of Lent, February 16, 1964, at the end of the interim prescribed, the following norms should begin to take effect:

1. We would have the requirements indicated in Articles 15, 16, and 17 concerning the teaching of liturgy in seminaries, in houses of religious formation, and in theological faculties studied in the light of curriculum changes now, so that they can be put into effect at the beginning of the next school year.

2. It is likewise our decision that, in accordance with Articles 45 and 46, in every diocese there shall exist[2] a commission, under the direction of the bishop, for exploring and promoting the liturgical apostolate ever more diligently.

At times it may be advisable for several dioceses to have one commission in common.

In every diocese two other commissions should be set up: one on sacred music and the other on sacred art.

It may prove convenient in many cases for these three diocesan commissions to be merged into one.[3]

3. From the date above [February 16, 1964], we would have a

homily preached during Mass[4] on every Sunday and feast day of obligation, in accord with Article 52.

4. We prescribe that that part of Article 71 which says that confirmation during Mass, after the reading of the gospel and homily,[5] may be conferred when convenient,[6] shall take immediate effect.

5. As regards Article 78, the sacrament of marriage must ordinarily take place during Mass,[7] after the gospel and homily. If, however, marriage is celebrated apart from the eucharistic sacrifice, the following order should be observed[8] until the entire rite of this sacrament[9] is revised: at the beginning of the ceremony, after a brief exhortation[10] (cf. Article 35, 3), the epistle and gospel of the nupital Mass are to be read in the people's language,[11] subsequently the nupital blessing of the Roman Ritual, title 8, chapter 3, is always[12] to be given.

6. Although the divine office has not yet been revised in accord with the norms of Article 89, we allow from this date onward those who are not bound to its recitation in choir[13] to omit prime, and choose from among the other little hours one that best suits the time of day.[14]

We grant this in complete confidence that the sacred ministers will forfeit none of their piety, but will go about their priestly tasks full of love for God and united with Him in thought through every hour of the day.

7. Again as regards the office, in particular cases and for just cause, ordinaries may dispense their subjects wholly or in part from reciting it, or may substitute something else for it (cf. Article 97).[15]

8. Further with respect to the office, we state[16] that members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office or any short office—provided this is drawn up after the pattern of the divine office and is duly approved—are to be considered performing the public prayer of the Church (cf. Article 98).

9. Since according to Article 101 of the constitution those who are obliged to recite the divine office may in various ways be granted the faculty to use translations in their mother tongue instead of Latin, we deem it opportune to indicate that the various versions prepared and voted on[17] by competent territorial ecclesiastical authority be approved, that is, confirmed by the Holy See, in accord with the norm

of Article 36, 3 and 4, and the action taken by this authority, in accord with the norm of Article 36, 3. We prescribe the observance of this practice whenever a liturgical[18] Latin text is translated into the vernacular by the aforesaid legitimate authority.

10. Whenever, in the constitution (Article 22, 2) the regulation of the liturgy within the prescribed limits falls under the competence of various legitimately constituted territorial episcopal conferences, we establish that, for now, this term be taken to be understood as national.

In addition to the residential bishops, all who are mentioned in Canon 292 of the Code of Canon Law may participate in these national conferences with the right to vote; coadjutor and auxiliary bishops may also be added.

In these conferences, two-thirds of the votes taken by secret ballot are required for legitimate passage of the decrees.

11. Finally we wish it to be noted that, beyond what we in this apostolic letter on liturgical matters have either changed or ordered to be carried out before the established time, the regulation of the sacred liturgy comes solely within the competence of the Church: that is, this Apostolic See and, in accord with the law, the bishop; therefore, no other person, even if he be a priest,[19] may add, remove, or change anything in the liturgy on his own authority (Article 22, 1 and 3).

We ordain that all we have established by this *motu proprio* letter shall remain firmly in possession, anything to the contrary notwithstanding.

Given at Rome, at St. Peter's, January 25, 1964, the feast of the Conversion of St. Paul the Apostle, in the first year of our pontificate.

POPE PAUL VI

[1] . . . *intersint* in "L'Osservatore Romano" version, January 29, 1964, becomes *participent.*

[2] . . . *condatur* becomes *habeatur* in *A.A.S.*

[3] . . . *si opus erit, in unum concedere poterunt* becomes *non raro congruet, ut in unum coalescant* in *A.A.S.*

[4] . . . *inter Eucharisticum sacrificium* becomes *in Missis* in *A.A.S.*

[5] This phrase added in *A.A.S.*

[6] . . . *ex qua venia datur . . .conferendi* becomes *ex qua . . . conferri potest* in *A.A.S.*

[7] . . . *inter Eucharisticum sacrificium celebrandum esse* becomes *intra Missam celebretur* in *A.A.S.*

[8] . . . *servari jubemus* becomes *serventur* in *A.A.S.*

[9] . . . *rei* becomes *Sacramenti* in *A.A.S.*

[10] *hortationem* becomes *admonitionem* in *A.A.S.*

[11] . . . *lingua vernacula* added in *A.A.S.*

[12] . . . *semper* added in *A.A.S.*

[13] . . . *qui illis recitandi obligatione astringuntur* becomes *qui chori obligatione non astringuntur* in *A.A.S.*

[14] . . . *in recitatione, quae fiat extra chorum* deleted from this paragraph in *A.A.S.* because of confusion caused with respect to religious bound to the full recitation of the office by their rule.

[15] . . . *ut ea venia iam nunc obtineat praecipimus, cuius vi . . . ac bene considerata* deleted in *A.A.S.*

[16] . . . *constare volumus* becomes *declaramus* in *A.A.S.*

[17] . . . *propositas* becomes *conciendas, et approbandas esse, ad normam art. 36, 3 et 4; acta vero huius auctoritatis, ad normam eiusdem art. 36, 3,* and *recog-*

noscendas atque probandas becomes *probanda seu confirmanda,* the original wording of the constitution, in *A.A.S.*

[18] . . . *liturgicus* added in *A.A.S.*

[19] . . . *etiamsi sacerdoti* becomes *ne sacerdoti quidem* in *A.A.S.*

FORMULA OF APPROBATION AND PROMULGATION

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What is special about this formula in view of the history of the Councils is that the approbation and promulgation by the Pope are said to take place along with the Fathers of the Sacred Council. In this way it becomes quite clear that the Constitution and its promulgation are a collegial act of the Ecumenical Council, namely, of all the Fathers of the Council along with their head the Roman Pontiff. The formula can properly be considered to be the fruit of the discussions in the Second Session of the Council on the collegiality of the bishops. In the ancient Councils held in the East the Councils themselves act and promulgate in their own name and in the text speak in their own name. The Roman Pontiff afterwards approves them or recognizes them, but without a special form or formula or juridicial instrument.

In the Medieval Councils the Pope, who was always present at the Council, promulgates in his own name and in the text speaks in his own name. In the first and second Lateran Council, he makes no special mention of the Council, but beginning with the third Lateran special mention is made of the Council. The formula used in the third Lateran reads: "with the advice of our brothers and the approbation of the Sacred Council."[1] But from the fourth Lateran there occurs the formula which afterwards is always repeated: "with the approval of the Sacred Council" *(sacro approbante concilio)*.[2]

At the Council of Trent the Pope himself was not present. The decrees were promulgated by the Council in its own name but with mention of the presence of the legates of the Roman Pontiff.[3] When the Council was over, Pope Paul IV approved all its decrees and

promulgated them in a special juridical document, namely a Bull. At Vatican I, the Roman Pontiff was present at the public session and he promulgated the Constitution of the Council in his own name but with the addition of the formula "with the approval of the Sacred Council."[4] There is the further formula in the Constitution of the Catholic Faith: "The bishops of the whole world being seated with us and judging with us, having been gathered by our authority and the Holy Ghost in this Ecumenical synod."[5]

INTRODUCTION

In the first four Articles of the Constitution as a kind of introduction we have a general declaration of: a) the intention of the Council (Art. 1); b) the motive behind this intention (Art. 2); c) the general point of view from which the Council intends to act on the Liturgy (first part of Art. 3); d) the relationship of the present Constitution to the different rites (second part of Art. 3 and Art. 4).

The Intention of the Council (Art. 1) The intention of the Council is said to be twofold: to provide in a special way for the restoration and fostering of the Liturgy. See a further explanation of this twofold intention in the commentary on the first part of Article 3.

The text derives the necessity for acting on such a restoration and promotion of the Liturgy from the fourfold general purpose which the Council has proposed as an object, to increase Christian life among the faithful; to adapt to the needs of our age those institutions of the Church which are subject to change; to foster the union of all Christians; to call non-Christians to the bosom of the Church. This fourfold general purpose of the Council is taken from the words of Pope John XXIII, which he often repeated. Thus, for example, the Allocution of January 25, 1959;[6] the Apostolic Constitution *Humanae salutis* of December 25, 1961;[7] the radio address of September 11, 1962;[8] the Allocution *Gaudet Mater Ecclesia* which opened the second Vatican Council.[9]

Article 2 explains the motive why, according to the mind of the Council, the achievement of this fourfold aim requires that in a special way they make provision for the restoration and fostering of the Sacred Liturgy.

The Motive for the Council's Intention (Art. 2) This motive is derived in the text first from the general consideration that through the Liturgy in particular and most especially in the Divine Sacrifice of the Eucharist the work of our redemption is accomplished.

For the explanation of the phrase "most of all in the Divine Sacrifice of the Eucharist," see below the commentary on Article 10. The entire sentence is taken from the oration over the Offerings, or Secret, of the Tenth Sunday after Pentecost in the Roman Missal, which is also quoted in the Encyclical *Mediator Dei* (No. 79).[10]

The sense of the oration in the Roman Missal is this: as often as the Sacrifice of the Mass is celebrated, which is the commemoration of the victim (i.e., Christ offering himself as a victim to God in the Sacrifice of the Cross), pleasing to you (i.e., God), redemption is effected for us by God.[11]

Analyzing the theology of the latter more deeply, *operatur* should be understood in the sense of applied.

Next we are told what are the consequences in relation to the fourfold purpose mentioned. These consequences are summed up in the statement that in the Liturgy in an eminent manner three things take place: *first* that the faithful, supposing the proper dispositions, "in their lives express and manifest to others the mystery of Christ and the true nature of the Church." This implies a general increase of the supernatural life of the faithful and its strengthening. Hence the Constitution immediately adds that the Liturgy builds up from day to day those who are within the Church into a holy temple of the Lord, into a tabernacle of God in the Spirit, to the mature measure of the fullness of Christ.

"Express in their lives" means "by vital activity penetrate," as in the original text which was changed only for stylistic reasons. "The mystery of Christ" is all that Christ is Himself and for the world, and what he communicates to us through the Church and especially through the sacraments.

The Liturgy is according to the Council a vantage point—where the faithful are able by vital activity to penetrate and experience the mystery of Christ and the true nature of the Church, and also what we might call an epiphany of the Church and of the very mystery of Christ in the world.

Second, this genuine nature of the Church which the faithful can experience by vital activity in the Liturgy, and through it manifest to others, is the proper note by which the Church is both human and divine, both visible and endowed with invisible properties, both fervent in activity and resting in contemplation, etc.

These notes describe what the theologians call the *theandrism* of the Church, that is to say its very nature and structure as it is human and at the same time divine, like the Divine Founder, Jesus Christ, who is God and Man, whose body it is, and whose continuation and expression in the world it is.

Why among the various notes of the Church did the Council decide to bring these forward in particular? Because these are to be found in an eminent manner in the Liturgy and are experienced by those who have faith.

Furthermore because according to Catholic Doctrine by means of these notes is solved basically the question which especially divides us from our separated brethren. This question revolves in the last analysis about the nature of the Church; and more especially about the manner in which the visible aspect of the Church by which it is a human institution organized like a political society, is related to its invisible, mystical and divine aspect.

For often Christians separated from us stress the invisible aspect of the Church so much that they neglect the visible aspect, and they criticize Catholics because they think we so stress the visible, human and juridical aspect as to unduly neglect the mystical and invisible aspect. The Council therefore here wishes to express genuine Catholic doctrine on the nature of the Church and thus at the same time emphasize the importance of the Liturgy for fostering union among Christians, for the Liturgy clearly manifests this nature of the Church and shows how in her the visible and the invisible aspects are related. Hence it can point out to separated Christians that they need not fear that if united with the Catholic Church they would lose what is good and true in what they hold and affirm about the pre-eminence of the sacred and invisible aspect of the Church. They would at the same time restore the essential importance of the visible and human element and safeguard the proper relationship to the invisible and mystical element.

From the gradual development of a Liturgical Movement in recent times in communities which arose from the Reformation of the 16th century and are separated from us can be clearly seen how important is the Liturgy for lessening divisions and finally with God's help overcoming them.[12]

Third, in the Liturgy the missionary power of the Church for preaching Christ is wonderfully strengthened here; there is reference to the missionary importance of the Liturgy in the whole mission effort among non-Christians. (See also Art. 10 on the Liturgy as the high point-coaming and the source of the life of the Church.) But not only is grace for preaching derived especially from the Eucharistic Sacrifice and from the other sacraments, but also the purpose of the missionary activity is precisely to make Christians of those who are not and so to sanctify them that they may rightly glorify God in Christ, which takes place especially in the Liturgy.[13]

I should like to stress at this point the relationship which the Council sees between the Liturgy and the mission work among non-Christians and Christians and even among the faithful. Far from separating missionary function and activity from liturgical function and activity the Council here and elsewhere (see Art. 5, 9, 10, 11, 33, 34, 41) connects them quite intimately.

For the fact is that this double duty is only a twofold aspect of the one general command which the Church received from the Lord, namely, to gather together the children of God who are dispersed. This can only be done by means of both elements, viz., faith and the sacraments of faith. Now, the high point of this gathering together is had at the celebration of the Eucharistic mystery by the community of the faithful with the bishop or his delegate presiding, when the celebration is as nearly perfect as possible interiorly and exteriorly (see Art. 41).

The ecclesiological importance of the Liturgy is set forth in the present Article in such a way that it is clear that, according to the mind of the Council, the Church makes known her inmost nature especially in the Liturgy and chiefly through it appears as a sign raised up to the nations under which the children of God who are dispersed may be gathered into one.

These qualities of the Liturgy are affirmed in a general way in this Article and individual qualities are explained in the following Articles, especially in the first part of Chapter 1 (Art. 5 to 13).

The General Aspect under which the Council Intends to Treat of the Liturgy (Art. 3, Part 1). This aspect is declared to be the restoration and fostering of the Liturgy (see also Art. 1 and 4). By restoration is meant the work of completing that general revision of the liturgical books and liturgical law already begun under Pius XII. Fostering means that the second intention of the Council is the increase of understanding of the Liturgy and love for it, and especially the increase of liturgical life among the clergy and the faithful.

Of these two purposes the higher one intended by the Council is certainly that of fostering the liturgical life of the faithful by having them take part as a community in celebrating the Eucharist fully—even perfectly as far as this is possible, both internally and externally. To attain this end liturgical reform is considered as a means (see Art. 14 and 21). The intention of the Council therefore is clearly in the first place pastoral.

The theological principles set forth with great care throughout the Constitution are in one way the principal part of it, which will last for centuries even after the reform of the Liturgy has been finished and its pastoral purpose has with the help of God been attained everywhere. Yet these principles are not presented here for their own sake but only insofar as it was necessary to lay a theological foundation for liturgical reform and for the general norms of liturgical pastoral activity. In any case the Council intends to give the major principles both in the general section (Chap. 1), and in the special sections which treat of the individual parts of the Liturgy (Chap. 2 to 7); and this not only when treating of doctrinal matters, but also when giving practical norms. It is not its intention to descend to particulars of liturgical reform which are better left to the post-conciliar commission.

The Relationship of the Present Constitution to Other Rites (Art. 3, Part 2 and Art. 4) Essentially the Constitution treats only of the Roman Rite and that in the strict sense, not of other rites either Oriental or Latin, or even of rites which are included within the

limits of the Roman Rite, for example, the monastic rite or the rite of the Order of Dominicans, etc. But to this there are two exceptions:

1) Among the general doctrinal principles and general practical norms contained in the Constitution there are certain things which can and should be applied to the Roman Rite and to all other rites as well. These are, for example, what is contained in the Introduction, Article 2, and the second part of Article 3 and Article 4. Likewise all Chapter 1 from Articles 5 to 44, where there is a question of general principles. From Chapter 2 on the Mass, Articles 47, 48, 50, 51, 52 and the first part of 55. From Chapter 3 on the rest of the Sacraments and on Sacramentals, Articles 59, 60, 61, 65. From Chapter 4 on the Divine Office, Articles 83, 86, the first part of 90 and 99. The whole of Chapter 5 on the Liturgical Year, Articles 101 to 111. From Chapter 6 on Sacred Music, Articles 112, 114, 115. From Chapter 7 on Sacred Art, Articles 122 to 125, the second part of 126, 127 and 129. These of their nature concern all rites and can be, and in fact should be, applied to them because they are either general theological principles about Sacred Liturgy as such or general norms, practical norms, it is true, but still derived from the very nature of Liturgy in general or from the nature of the Mass, the Sacraments, the Divine Office, the Liturgical Year or Music and Sacred Art in particular.

Hence it follows: *a)* that in a future reform of these rites these things must be kept in view besides of course other general principles which may be proper to the individual rites. *b)* Bishops, priests and the faithful of other rites should as of now think about these principles and the clergy should preach on them. Furthermore if their liturgical law now permits it, they can and should according to their authority, begin now to apply these principles; not indeed by virtue of an explicit mandate of the Ecumenical Council, but because of the exigencies of the matter itself. *c)* If, however, in a particular case present-day law in these rites is opposed to those principles, the law in force should be observed until it is reformed by the competent authority, but this of course must be done as soon as possible.

2) Particular practical norms which are laid down in the Con-

stitution are to be understood as affecting only the Roman Rite "unless there is question of things which by their nature affect other rites." The formula of this clause is taken from the Code of Canon Law, Canon 1. Examples would be: Article 73 determining when the opportune time has certainly arrived for receiving the Sacrament of the Anointing of the Sick or the declaration in the Appendix of the Constitution on revision of the calendar. The reason why the Constitution treats only of the Roman Rite is not that the other rites have no need of a general revision and enrichment or that they have less need of it, for very frequently they have even more need of it. But only because in those rites there is not at present a sufficiently widespread liturgical movement and they lack the scientific studies which are altogether necessary for a work of this kind. Meanwhile, however, it is clear that the present Constitution and the impending general reform of the Roman Rite can be for these rites a stimulus and can supply them with norms for doing the same sort of work as soon as possible, as the Council explicitly desires at the end of Article 4.

As for particular "rites" which are included within the ambit of the Roman Rite taken in the broad sense, for example, the monastic rite, the Dominican rite, etc., it must be said that, when the Constitution legislates on matters in which these rites follow their own particular character, the laws of the Council per se do not affect them.

It will be up to the competent authority, when the reform of the Roman Rite in whole or in part has been promulgated, to revise these rites also, according to the general mind of the Constitution and according to the ordinary legal procedures.

In Article 4 for the first time in any Ecumenical Council there is a solemn declaration on the equality before Holy Mother Church of the rights and honors of all rites legitimately recognized by the Church. "Legitimately recognized" refers not only to the rites now existing, but also to rites which may perhaps be recognized in the future. To signify this the text which formerly read "legitimately existing" was changed to "legitimately recognized."

The solemn declaration on the equality of rights and honors of all rites is explicitly directed against the opinion about the superiority of the Latin Rite over other rites from the fact that it is the rite used by the Roman Church, whose Bishop enjoys universal primacy. This

opinion in the time of Benedict XIV[14] and Pius IX[15] gave rise to quite a few attempts at the Latinization of the Oriental rites.[16]

The ecumenical importance of this declaration of the Council is quite obvious. For the Catholic Church can certainly only be called Roman in this sense that no one can be Catholic who does not acknowledge the Bishop of Rome as enjoying universal primacy and personal infallibility according to the mind of the first Vatican Council. But the Catholic Church is not Roman in the sense that the liturgical rite, the law, the ecclesiastical language and the general mentality, the customs and so on, which were proper in the past or are now proper to the local Roman church, are necessarily the only form or even just the principal form and therefore should be extended to the whole Catholic Church; nor that in themselves, from the sole fact that they are proper to the local Roman church, that they are more Catholic, nor that they ought to be thought or said to be more Catholic.

NOTES TO FORMULA OF APPROBATION

[1] Cf. *Conciliorum oecumenicorum decreta*, Centro di Documentazione (Bologna), Herder, 1962, p. 187, 4-5.

[2] Cf. *Ibid.*, pp. 208, 5; 212, 2; 212, 9-10.

[3] Cf. *Ibid.*, pp. 639, 15-17; 647, 6 sqq.; 662, 36.

[4] Cr. *Ibid.*, pp. 780; 787.

[5] Cf. *Ibid.*, p. 781, 23-26.

[6] AAS, 51 (1959) 68-69.

[7] *Ibid.*, 54 (1962) 6-10.

[8] *Ibid.*, 54 (1962) 680-684.

[9] *Ibid.*, 54 (1962) 788-794.

[10] *Ibid.*, 39 (1947) 551, No. 79.

[11] Cf. W. Diezinger, *Effectus in der römischen Liturgie*, Bonn., 1961, pp. 137-143. M. P. Ellebracht, *Remarks on the vocabulary of the ancient orations in the Missale Romanum* (= Latinitatis Christianorum primaeva, 18), Nijmegen, 1963, p. 45.

[12] See, v. gr., *Ways of Worship, The report of a theological commission of Faith and Order*, London, 1951. K. F. Müller, *Die neue Ordnung des Gottesdientes in Theologie und Kirche, in Theologie und Liturgie*, hrg. L. Henning, Kassel, 1952, pp. 201-239. Th. Filthaut, *Liturgische Erneuerung und oekumenische Aufgabe*, in *Lt. Jahrbuch*, 11 (1961) 9-29. A. M. Allchin, *The Liturgical Movement and Christian Unity, in Studia liturgica*, 1 (1962) 61-68. H. Schuette, *Von Wiedervereinigung im Glauben*, 3 ed. Essen, 1963. W. Blankenburg, *Offizielle und inoffizielle liturgische Bestrebungen in der evangelischen Kirche Deutschlands*, in *Lit. Jahrbuch*, 13 (1963) 70-83. The third Faith and Order Conference held at Montreal in 1963 dealt with the Liturgy.

[13] On the importance of the Liturgy in mission work cf. J. Hofinger..., *Pastorale liturgique et chrétienté missionnaire*, Bruxelles-Bruges, 1959. *Missions et Liturgie*,

Rapports et compte-rendu de la première semaine internationale d'études de liturgie missionnaire, Nimègue-Uden, 1960.

[14] *Etsi pastoralis*, II, 13. Cf. *Fontes codificationis iuris orientalis* I, n. 328. *Allatae sunt*. Cf. ibid., II, n. 434.

[15] *Plura sapienter*. Cf. *Codificazione orientale, Fonti* II, 533.

[16] See H. Hoffmann, *De Benedicti XIV latinisationibus*. Dissertatio ad lauream, Rome, 1955.

CHAPTER 1

GENERAL NORMS FOR THE REFORM AND FOSTERING OF THE LITURGY

C. Vagaggini, O.S.B.

Chapter I is meant to set forth the theological principles which are the foundation of the entire Constitution and to give the general norms which are to direct the increase of liturgical life and the liturgical restoration in general. The following chapters do the same with the single parts of the Liturgy in particular, the Mass, the Sacraments, and so on.

The method of procedure is as follows: a) First comes a general theological consideration on the nature of the Liturgy and its consequent importance in the whole life of the Church (Part 1, Art. 5 to 13). b) From this consideration follows the need for the people to draw from this great source of grace, and to do this they must be properly instructed by the clergy who, in their turn, must be properly instructed (Part 2, Art 14 to 20). c) Because the Liturgy in many of its parts is today imperfect and poses unnecessary obstacles to the purpose just set forth, it follows that there is need for general reform of the Liturgy, and so general norms for this reform are laid down (Part 3, Art. 21 to 40). d) Lastly, for this same purpose, we deduce the need for proper ordering of liturgical life and action in dioceses and parishes (Part 4, Art. 41 to 46).

I NATURE OF THE SACRED LITURGY AND ITS IMPORTANCE IN THE LIFE OF THE CHURCH

First the nature of the Liturgy is set forth and its efficacy in Article 7, part 4 (see also Art. 10) and its importance in the life of the Church,

Articles 8 to 13. To illustrate the nature of the Liturgy the place which it holds in God's plan in the history of salvation from eternity (beginning of Art. 5) until the foundation of the heavenly Jerusalem (Art. 8) is explained. All of this history hinges on the Person of Christ and his redemptive work considered in themselves (Art. 5) but in some way continued on earth in the Church (Art. 6) insofar as in the Church and through its work Christ is always present and operating; the glorious Christ, invisibly indeed, but in an altogether special way first of all in the Liturgy (Art. 7, parts 1 and 2). Finally from these considerations the conclusion is drawn to the nature of the Liturgy (Art. 7, part 3) and its special efficacy for sanctifying men and honoring God (Art. 7, part 4).

The Person and Redemptive Work of Christ, The First Sacrament of Salvation (Art. 5) In Christ's Person and work one aspect is singled out which leads to a better understanding of the Liturgy. This aspect is the one which tradition and theologians call explicitly or implicitly in a very broad sense the sacramental economy or "Sacrament" or Mystery." "Sacrament" here signifies a sensible thing which in some way contains and manifests and communicates to believers who are well disposed, but to non-believers hides, a divine power and thing which is impervious to the senses.

In this sense the events of Christ's Life, the things he did and suffered, even his whole Person, is called by the Fathers and theologians a Sacrament or Mystery or even the Primordial Sacrament or Mystery and the source-Sacrament and Mystery.[17] Thus Augustine says "Our mediator when he was manifested to us willed to be a manifest Sacrament of our regeneration. Now this was something hidden to those of old. But as they, when this same Sacrament was hidden, believed in the future Incarnation of Christ, so both we and they look for his coming in judgment. For to bring back to life those who die in Adam there is no other Mystery of God but Christ."[18]

The Council does not use the word "Sacrament" in speaking of Christ but the idea is described in equivalent biblical and patristic terms. "The Word made flesh, anointed by the Holy Spirit, a bodily and spiritual physician whose humanity in union with the Person of the Word was the instrument of our salvation."

"Bodily and spiritual physician," according to the terminology of St. Ignatius of Antioch, means that he consists of, and operates in both human nature (including a body) and divine nature, and that he heals in us both the spirit to which he communicates the Holy Spirit and the body which he will revive.[19]

Now, it is the common doctrine of the Greek Fathers,[20] to be found frequently also in St. Thomas,[21] that in Christ, his human nature, his body included, was and is a conjoint instrument, a living instrument by which the Divinity worked and works our salvation.

Basic to all this is the idea that in the concrete person of Christ, the Son of God incarnate who died and rose, the most perfect union between God and creature was effected and that therefore in him is found the highest example and the first source, both human and divine, of the world's whole salvation, both for the sanctification of the world by God and for the giving of perfect glory and perfect worship to God by the world.

Hence any salvation for man and any worship of God outside of Christ can only be a certain participation granted to us by Christ of something that is found in Christ most perfectly. This is the meaning of the words which the Constitution borrows from the Leonine Sacramentary, that "in Christ the perfect achievement of our reconciliation came forth and the fullness of divine worship was given to us."

The text adds that Christ achieved this giving of himself, this sharing with him in being and action, especially in the paschal mystery of his blessed Passion, Resurrection from the dead and glorious Ascension by which "dying he destroyed our debts and rising restored life to us."

In order to understand what this paschal mystery means, the following have to be considered together as constituting the one process of salvation which God in fact willed in the historical order: 1) Christ freely taking on himself the passion and death willed by his Father satisfied for our sins, meriting that thence divine life should be communicated to us. 2) At the same time he merited for his own human nature through his glorification to conquer in himself death and the very form of a humbled servant which he had willingly assumed at the Incarnation as the consequences of sin. From that time forward in that same human nature (body included) he alone could com-

municate to others the divine life of which he had the plenitude. He had indeed done this beforehand already in his mortal life but in the form of a servant and in view of his future passion and death. 3) Therefore from his resurrection onward the human nature of the glorified Christ, his body included, as an instrument of the Divinity in the perfect possession and the full glorious exercise of his rights, communicates without ceasing divine life to the world. In this manner he makes us to "pass over," especially through the Sacraments of Baptism and the Eucharist, or he makes us always more "pass over" from spiritual death to divine spiritual life and in principle also to physical life. So he makes us like to himself and in a way makes the whole world like to himself dying and rising until the process be completed in the glorious resurrection of our body and in the restoration of a new Heaven and a new Earth.

All this considered together in Christ and in us, with every aspect intimately joined, constitutes that paschal mystery which recurs time and again in the Constitution (Art. 6, 47, 61, 81, 102 to 111) but which unfortunately is explained only very synthetically in the words: "dying he destroyed our death and rising restored our life."

The Continuation on Earth of the Person and Work of Christ through the Church, especially in the Liturgy (end of Art. 5 and Art. 6). The person and work of Christ are continued in the Church insofar as she is in herself a kind of general universal Sacrament derived from the primordial Sacrament Christ and more especially from the merit of his Cross (end of Article 5).

The concept of the birth of the Church from the side of Christ sleeping on the Cross and pierced with a lance like that of the origin of Eve from the side of the sleeping Adam is common to the Fathers[22] and is approved by the magisterium.[23]

Leo XIII says: "The Church which was already conceived from the very side of the second Adam sleeping so to speak on the Cross manifested itself to men in a special way for the first time on the glorious day of Pentecost."

The whole Church can rightly be called a general Sacrament in the sense explained above on Article 5. For on this earth she is the body of Christ, that is to say, that concrete and visible body

which Christ, her invisible principle, formed and sustains, giving her life from within so that she becomes like a vessel receiving and containing in herself the fullness of his invisible supernatural influence and is the ambit and sphere of his vital influence in the world, his expression and sensible manifestation. In this way the whole Church like Christ himself is a Sacrament because it is a sensible thing being made up of men hierarchically organized, and of sensible means, namely Scripture, preaching, the Sacraments, etc., which in some way contain, manifest and communicate to the well-disposed believers, while hiding from non-believers the invisible divine life of Christ who is present and operating in her.[24]

How the person and work of Christ are continued in the Church is further explained in Article 6, where the following thoughts are developed: Christ as he was himself sent by the Father sent the Apostles. As he was anointed by the Holy Spirit to carry out his work, so also he filled with the Holy Spirit the Apostles whom he sent so that they might carry out their work. He fulfilled his office preaching salvation, at the same time effecting the salvation which he preached by what he did and suffered in his mortal life, especially by his paschal mystery by which he transferred men from death to life so that they in turn might worthily glorify God. Similarily he ordered the Apostles to preach salvation through him so that they might awaken faith. At the same time he gave them the power to exercise, that is to say to work or apply, the salvation which they preached through the sacrifice and Sacraments around which the whole Liturgy is built and grows. Thus, men through the Liturgy are inserted into the paschal process of Christ and, snatched from death and receiving divine life, they are able as adopted sons worthily in Christ to adore and glorify the Father. For as St. Leo the Great rightly says, "what was manifest in our Redeemer has passed over into the mysteries."[25]

Thus was born the great Sacrament of the whole Church, whose center from the very beginning was always its liturgical life, especially the celebration of the Eucharist "in which the victory and triumph of his death is represented." That the death of Christ on the cross was not only the greatest humiliation of our Savior but also and by this very fact his victory and triumph is a concept of St. Paul, (cf. 1 Cor. 1, 18-28; Col. 1, 14-15), and St. John (12, 23; 13, 31; 17, 1)

and is altogether common in tradition.[26] The same idea appears frequently in the Liturgy.[27] That the Eucharist is the recollection or anamnesis not only of the death of Christ but also of his resurrection is frequently brought out in the Eucharistic prayers beginning with the anaphora of Hippolytus.[28]

The Special Presence and Operation of Christ in the Liturgical Acts of the Church (Art. 7, parts 1 and 2) After the description of the person and work of Christ and of the marvelous Sacrament of the whole Church, the Constitution speaks of the special presence of Christ in liturgical celebrations. This presence is so great that in these celebrations the action of the Church appears as the action of Christ himself in the Church and through the Church which he associates with himself as his beloved spouse in this work by which men are sanctified and God is perfectly glorified.

The text of the first sentence is taken almost literally from the encyclical *Mediator Dei* (No. 20): "Therefore in every liturgical act along with the Church is present her divine Founder. Christ is present in the august sacrifice of the altar both in the person of the minister and especially under the Eucharistic species. He is present in the Sacraments by his power which he pours into them as instruments for effecting sanctification. Finally he is present when praises and supplications are poured forth to God according to the words: 'where two or three are gathered together in my name, I am there in the midst of them.' "

When speaking of the Sacraments the Constitution does not repeat the words of the encyclical: "which he pours into them as instruments for effecting sanctification" because usually it wishes to avoid whatever smacks of technical scholastic theology, especially in cases where Christians separated from us shrink from such expressions. Therefore, in place of the words quoted from the encyclical, the Constitution, to insinuate the same thing in a generic way, cites as an illustration Augustine's thought about Baptism: "Judas baptizes. He (Christ) baptizes."

The words the Constitution adds to the text of the encyclical "he is present in his word for he speaks when the Sacred Scriptures are read in Church" are intended to stress the importance of the procla-

mation and explanation of the word of God in liturgical actions. The Constitution does this frequently (for example Art. 35, 6, 9, 24, 48, 52, 56). No doubt this is a result of the ecumenical dialogue with Protestants, who value the reading and explanation of Scripture so highly.

The Resultant Notion of the Liturgy and of Its Special Efficacy (Art. 7, parts 3 and 4). As a conclusion to all that has gone before, a definition of the Liturgy is proposed in the third part of Article 7. This definition should be compared with what is hinted at in the encyclical *Mediator Dei:* "the sacred Liturgy is the public worship which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful renders to its founder and through him to the Heavenly Father. It is in short the worship rendered by the Mystical Body of Christ in the entirety of its Head and members."[30] "The Priesthood of Jesus Christ is a living and continuous reality through all the ages till the end of time, since the Liturgy is nothing more nor less than the exercise of this priestly function."[31]

On the notion of the Liturgy which the Constitution contains the following may be noted:

1) The Constitution in no way intends to settle the question disputed among the theologians[32] about the strictly technical definition of sacred Liturgy, that is, of a definition by the proximate genus and specific difference; one which would be coextensive with the object defined and fitting it entirely, and it alone, and which would contain only the essence as the root of the necessary properties and not presupposed or derived notes.

2) But in relation to the definition in the encyclical *Mediator Dei* the definition in the Constitution has two new points:

a) The Constitution determines the concept of the Liturgy by direct relationship to sensible signs; it belongs to the essence of the Liturgy to take place in sensible signs. In this way is stressed in general the sacramental nature (in the broad sense) of the Liturgy, which is illustrated by the general concept of "sacrament" explained

above on Article 5. The development of the Constitution may be outlined as follows: By virtue of the Incarnation of the Son of God all salvation is accomplished in a sacramental economy. In this economy:

1. The first and greatest sacrament of salvation is Christ Himself;
2. From Christ derives that wonderful sacrament which is the whole Church;
3. The Church expresses her nature concretely and accomplishes her work in the general sacrament of the Liturgy.
4. The Liturgy accomplishes this work especially in its seven major rites, because of their special origin and efficacy, which therefore the scholastics rightly called *the* sacraments par excellence.
5. But this work is accomplished especially in the most holy of Sacraments, the Mystery of the Eucharist.

b) In the notion of the Liturgy the Constitution includes directly not only the worship which the Church renders to its Founder and through Him to the Father, but also[33] the sanctification which God imparts to men.[34]

The last sentence of Article 7 speaks of the special efficacy of the Liturgy which derives from its intimate nature, as being pre-eminently the action of Christ and the Church. The expression "a sacred action surpassing all others" is taken from the Apostolic Constitution *"Divini cultus"* of Pius XI.[35]

In this same sentence the doctrine on the special efficacy of the Liturgy is unfortunately expressed in a very involved and obscure manner. (But see Art. 10, last sentence.) This happened because in the text the technical expressions for efficacy ex operato and ex opere operantis Ecclesiae (from the act itself, from the action of the Church) are not used. These expressions clearly express the double aspect under which the Liturgy has that supernatural efficacy which belongs to no other action. They are of scholastic flavor but they express well and clearly what should be said in this matter. Hence they are rightly used in the same context in the encyclical *Mediator Dei,* which in this matter expresses Catholic doctrine better and more perfectly than does the Constitution.

The expression in the Constitution should be understood in the light of the encyclical: "It should be clear to all, then, that the wor-

ship rendered to God by the Church in union with her Divine Head is the most effacious means of achieving sanctity (and, certainly, also according to the mind of the encyclical, of giving honor to God). This efficacy, where there is question of the Eucharistic sacrifice and the Sacraments, derives first of all and principally from the act itself (ex opere operato) but if one considers the part which the immaculate spouse of Jesus Christ takes in the action embellishing the sacrifice and Sacraments with prayer and sacred ceremonies, or if one refers to the 'Sacramentals' and the other rites instituted by the hierarchy of the Church, then its effectiveness is due rather to the action of the Church (ex opere operantis Ecclesiae) inasmuch as she is holy and acts always in closest union with her Head."[36] That this is the authentic interpretation of the text of the Constitution is also clear from the official response given by the relator to the amendments proposed at the Council.

In the Constitution therefore the expression "by the same title" should be understood of the efficacy, whether from the act itself or from the action of the Church, which is proper to no other action of the Church as it is to the Liturgy. It is a question of the objective efficacy of actions, not of subjective merit, which is not mentioned here. Furthermore, here there is question not of any action whatsoever but of actions of the Church; for example, the miraculous conversion of St. Paul is not, properly speaking, an action of the Church but only an action of God on some member of the Church. Of such actions nothing is said here.

The purpose by which the efficacy of an action is here measured is the sanctification of man and the glorification of God. (See Art. 7, part 2, Art. 10 and Art. 5 at the end of the first part and the beginning of the second).

The text therefore says that for accomplishing the salvation of men and the glorification of God no other action of the Church has so much objective efficacy as the Liturgy, because in the Liturgy and in it alone, as being by a most special title an action of Christ himself and of the Church jointly working along with him, this twofold aim is obtained, whether by the act itself or by the action of the Church.

The expression "the action of the Church" is rather new in theology. But the reality expressed by these words was well known to St.

Thomas,[37] who distinguishes between those things which in the Liturgy are done in the person of Christ (the substance of the Sacraments) and those which are done by Him in the person of the Church in its name and by its mandate (the Liturgy of ecclesiastical institution). He says that in both cases the Liturgy obtains its effect even though it be carried out by an unworthy minister.

Therefore, the thesis recently put forth by Carl Rahner[38] cannot be sustained. He asserts that the fact that a prayer takes place in the name and by mandate of the Church "confers on it no greater dignity before God"[39] and no greater efficacy in comparison with another prayer, because the dignity and efficacy of prayer depends solely on the degree of grace with which it is performed.[40]

One must distinguish here: *first* the grace of Christ Himself; *secondly,* the grace of the Church, that is to say, of all the members of the Mystical Body of Christ hierarchically ordered and united to Christ inasmuch as they constitute among themselves, because they are united with their Head, that unique kind of unity which is called "the Mystical Body of Christ;" *thirdly,* the personal grace of the individual minister or of the individual member of the faithful. Now, the dignity and efficacy of liturgical prayer, even of ecclesiastical institution, is distinguished from the dignity and objective efficacy of a non-liturgical prayer by the fact that it exists and takes place by a title which belongs to no other prayer in the person and by the mandate and therefore with the proper grace of Christ himself or of the Church; it does not only nor principally depend on the personal grace of the individual minister or the individual member of the faithful.

The last two parts of Article 7 on the nature of the Liturgy and its special efficacy are to be taken as the high point of the whole first part of Chapter I. What precedes leads up to this and prepares for it. What follows concerning the importance of the Liturgy and its place in the life of the Church flows from it.

The Relationship of the Earthly Liturgy to the Heavenly Liturgy (Art. 8). Article 8 serves as a kind of transition. The first result which flows from the nature and efficacy of the Liturgy which has just been described is its eschatological nature, because the Liturgy on earth is

the beginning and the foretaste of the Liturgy which is completed in the heavenly Jerusalem.[41]

The Liturgy Does Not Exhaust the Entire Activity of the Church (Art. 9). Articles 9 to 13 bring out more exactly the relationship between the Liturgy and other actions. Articles 9 and 10 do this in broad terms; Article 11 relates the Liturgy to personal dispositions; Article 12 to extra-liturgical piety; Article 13 to pious exercises.

Article 9 asserts that the Liturgy does not exhaust the entire activity of the Church. On this matter see the words of Pius XII to those who took part in the 1956 Congress at Assisi.[42] Among the works which besides the Liturgy are altogether necessary in the Church the Constitution mentions in particular missions to non-believers, the ministry of preaching, works of charity and every type of apostolate to the faithful. All of these are all the more necessary at all times in the Church because they are required by the Liturgy itself, as will be better explained in the following Article.

The Liturgy, Summit and Source of the Life of the Church (Art. 10). "Nevertheless the Liturgy is the summit toward which the action of the Church is directed and at the same time the font from which all her power flows." This affirmation, which is of the greatest importance, is to be understood in the immediate context of the Article, especially the last sentence of it which repeats the same thesis as a kind of conclusion and also explains it more exactly. The idea which underlies the assertions are the following: From the whole Liturgy, which is its source, from its center, which is the Eucharistic mystery, grace flows out to us and with the greatest efficacy is obtained that sanctification of men in Christ and that glorification of God to which as to their end all the other works of the Church are directed. Therefore the entire Liturgy in the concrete, but especially and we might say formally its center, the Eucharistic mystery, is the summit toward which the action of the Church is directed and at the same time the source from which all her power flows. The matter may be compared with what we say of man, for if we say rightly that the whole man in the concrete is the king of the universe this is not true equally of all of his parts but formally of his intellect. The following three considerations will show that this is so.

1) *From a consideration of the Eucharist:* for the Eucharistic mystery in the historic order of salvation is the center and so to speak the soul of the Liturgy, which cannot be conceived without it and whose essence is possible only through it, but it is at the same time the summit of the whole life of the Church and the source whence all its power flows. This is certain doctrine: "all the other sacraments are seen to be ordered to this Sacrament as to their end."[43] "For through the sanctifications provided by all the Sacraments one is prepared to receive or to consecrate the Eucharist."[44] A fortiori one must say that all the sacramentals and all the other things besides the Eucharist which the Church does are directed to the Eucharist as to their end.

Furthermore, according to the Catechism of the Council of Trent[45] the Eucharist is "truly and necessarily to be called the source of all graces," and according to St. Thomas "this Sacrament has from it itself the power of conferring grace. And no one has grace before the reception of this Sacrament except by some desire for it expressed by himself in the case of an adult or by the Church in the case of children."[46]

2) *From a consideration of the other Sacraments:* because the sanctification of man and the glorification of God to which all other actions of the Church are directed are to be found in Sacraments other than the Eucharist with the greatest objective efficacy through the action of Christ himself who works through them.

3) *From a consideration of those parts of the Liturgy which arose from ecclesiastical institution:* because in them the sanctification of man and glorification of God is obtained not indeed by the act itself but by the action of the Church. It is quite clear that the practical consequences of this principle will be very great for the spiritual life, for pastoral work and for the manner of conceiving and carrying out apostolic activity of every kind.

Full participation in liturgical celebrations (see Art. 14 and 41), participation that is as far as possible perfect both internally and externally, not only individually but also socially, is thus pointed out as the summit toward which everyone in the Church must strive, and the source from which all other things in their own manner flow. Thus the full liturgical life of the faithful is shown to be not that

which should absorb everything else in the life of the Church and reduce all to itself—God forbid—but as that which directs, inspires and permeates with its own spirit everything else, without prejudice to the nature and function of each.

The Necessity for Good Dispositions in the Subject for the Liturgy to Obtain Its Full Effect in Him (Art. 11) The intention of this and the following Article is to codify the doctrine of the encyclical *Mediator Dei*[47] concerning the relations between Liturgy and the individual's spiritual life.

The present Article in particular affirms the need for a union between external participation in liturgical celebrations and sincere internal piety which should affect each individual, for the very great efficacy which the Liturgy objectively has for the sanctification of man and the honoring of God cannot obtain its result in individual adults unless they have the necessary right interior disposition of mind. Thus any form of magical operation is excluded altogether from the Liturgy.

For this reason the Constitution stresses the grave obligation of pastors to see that the faithful take part in the sacred celebrations with proper dispositions of mind. Since degrees are possible in this matter of dispositions and co-operation in sacred rites, the Constitution also teaches that pastors and faithful alike have a duty of fostering such internal dispositions of mind, not only so that liturgical actions may be celebrated validly and licitly, but also that they be celebrated with their full, active and fruitful participation (Art. 4 and 41).

In practice this full and fruitful participation which the Constitution has in view as the highest ideal to which the faithful should be invited is one which includes also an actual tendency to the perfection of charity.

Theologians who hold that the actual perfection of charity can be had only in infused contemplation properly so called rightly hold also in consequence that the perfect participation in the Sacred Liturgy can be had only when participation is contemplative in the strict sense. The experience of the Saints amply demonstrates that this participation can by the grace of God be had along with a normal and

active external participation in sacred rites.[48]

The Necessity of Cultivating Piety in One's Whole Life Also apart from Liturgical Actions (Art. 12) While the preceding Article affirms the necessity for proper dispositions in the minds of individuals during liturgical celebrations so that these may obtain their full efficacy in single individuals, Article 12 adds that for the same purpose it is necessary as a previous condition—or, looking at the matter from another point of view, a consequence strictly required by the Liturgy itself—that both before and after the celebrations one must fervently cultivate Christian piety in his whole life.

For as in general the Liturgy does not exhaust the total life of the Church, so in particular the totality of the spiritual life is not contained in participation in the Liturgy alone. The text names explicitly the need for private prayer, without which the precept of the Apostle that we should pray without ceasing could not be fulfilled, and all kinds of ascetical exercises by which we are made partakers of the dying of Jesus. The quotation from the prayer over the offerings of Pentecost Monday shows that the Liturgy itself demands this.[49] The ultimate reason for this doctrine is the very unity of the spiritual life.

Liturgy and Pious Exercises (Art. 13) This treats of the relationship between Liturgy and prayers or actions relating to piety, which do not belong to the Liturgy and which are here called pious exercises, a name first used in an official document in the Instruction of the Congregation of Rites of September 3, 1958, No. 1.[50]

The Constitution does not explicitly give a criterion for distinguishing between the two. We must have recourse therefore to the practical criterion implicit in what the Instruction says on this matter. Briefly, a liturgical prayer or action is one which is recognized as liturgical by competent ecclesiastical authority. Since today such recognition always includes at least the approbation of the Apostolic See, and such prayers and actions are contained in books approved by the Apostolic See, a prayer or action in practice can be recognized as liturgical from the fact that it is contained in books approved as liturgical by the Apostolic See.

Prayers and pious actions which do not pertain to the Liturgy in the sense just explained are called pious exercises, whether they take place in private or in public, in church or outside of church, with a priest present and presiding or not, and whether or not they are commended or even prescribed by ecclesiastical authority and although they may be excellently structured and from every other point of view altogether conformable to the best liturgical spirit and tradition. About such pious exercises various questions may be raised:

a) Is the distinction between the Liturgy and non-liturgical prayers and actions ultimately to be derived from the will of ecclesiastical authority? The answer is in the affirmative except for the substance of the sacraments, in which the matter depends on divine authority.

And the reason for this is that since Liturgy is public worship all Liturgy of ecclesiastical institution is by special title a matter of the Church as such, something which takes place in her name and by her command and which therefore can only be determined by her will, i.e., by the will of those who can command the whole community and act in its name, i.e., the hierarchy.

b) Is it proper to make the practical criterion for the distinction between Liturgy and pious exercise the approbation of the Apostolic See? One might think that prayers and exercises ordered and prescribed by a bishop for his territory as Liturgy would by that fact have the nature and the rights of strict Liturgy for his territory. Two arguments might be cited for this thesis: 1) from the fact that by virtue of his episcopal consecration a bishop receives all those things necessary to him to lead his flock to attain the purpose of the Church;

2) because it is clear from history that up to the 16th century individual bishops enjoyed this power and that at that time the approbation of the Apostolic See was not necessary. It must be admitted that the historical fact quoted is certain. Also, today, commonly theologians agree that a bishop by virtue of his episcopal consecration receives all those things which are necessary for him to lead his flock to attain the end of the Church. But this power is conditioned by the fact that by virtue of his universal primacy the Roman Pontiff has the right and inherent duty of limiting for the common good the exercise of certain episcopal rights and reserving them to himself if he

thinks it expedient. Now, from the 16th century on, the Roman Pontiff has in fact reserved to himself the right of approving liturgical texts and rites even those proper to individual dioceses (Canon 1275). Also according to the Constitution the records of the decrees laid down by territorial episcopal authority in liturgical matters according to the Law, (Art. 22, No. 2) should be approved, that is, confirmed by the Apostolic See (Art. 36, §3, 54, 63a and b, 101, §1). The Motu Proprio *Sacram Liturgiam* of January 25, 1964, No. IX. Hence it follows that even today, as long as the present law remains in force, there can be no Liturgy, not even a diocesan one, without the approval of the Apostolic See. As a matter of fact also in the present Article 13, "the sacred exercises of individual churches which are celebrated by command of the bishops" are not considered to be Liturgy—not even diocesan Liturgy—but are included under the general heading of "pious exercises of the Christian people," although they enjoy a special dignity.

Another question would be whether one might wish that now this reservation should be at least partially rescinded. This question has no connection with dogma but is only a matter of opportuneness and prudence.

c) What is the ultimate theological difference between Liturgy and pious exercises? Obviously this cannot be deduced merely from the practical juridical criterion of the approbation of the Apostolic See. Generally speaking, the difference consists in the fact that the Liturgy is the work of Christ the Priest, and of his Body which is the Church (Art. 7), by a title and to a degree which belong to no other action of the Church, not even to pious exercises. Therefore the Liturgy is par excellence a sacred action whose efficacy no other action of the Church can equal by the same title and to the same degree, not even pious exercises.

The end of Article 13 affirms this in a general way, saying that Liturgy by its nature far surpasses pious exercises. The same idea is found in the Instruction of the Congregation of Rites on carrying out the ceremonies of Holy Week of November 16, 1955, No. 23:[51] "the faithful are to be taught the great value of the sacred Liturgy which always surpasses, especially on these days, other kinds of devotion and customs, even the best." It is true indeed that every supernatural

action even when done by an individual person privately, and all the more when although not liturgical it is carried out in common and at the command of the hierarchy, is by some title and to some degree an action of Christ in the Church. But there are different titles and degrees according to which Christ and his Church intend to engage their own will and authority in individual actions of this kind and make them their own and sponsor them before God.

The highest degree consists of actions which take place by the institution and in the person of Christ himself, and these have therefore efficacy from the action itself. *The second degree* consists of Liturgical actions which take place by institution of the Church, in its person and name, and by its command and therefore obtain their effect from the action of the Church. *The third degree* consists of non-liturgical prayers and pious exercises and among these we could further distinguish three degrees, the first two of which are insinuated in the present article of the Constitution.

a) Pious exercises which take place at the command of the Apostolic See especially if they take place in church with a priest leading, e.g., the Leonine prayers after Mass.

b) The sacred exercises of particular churches which are celebrated by command of their bishops according to custom or duly approved books.

c) other pious exercises permitted by the Church either communal or private by nature.

d) The relationship between the Liturgy and pious exercises stated by the Constitution stands out clearly from what has been said.

1) Pious exercises "so long as they are conformable to the laws and norms of the Church are to be greatly commended."

2) There is no opposition between these things when rightly understood and rightly carried out, and the Liturgy. On the other hand, for obtaining the sanctification of men and giving worship to God pious exercises and the Liturgy are not to be considered as having the same dignity and efficacy. Nor can they be thought to be equally good, equally legitimate and independent of one another. Rather they should be seen as things which are related and subordinate in quality and quantity to one another. "These devotions should

be so drawn up that they harmonize with the liturgical seasons, accord with the sacred Liturgy, are in some fashion derived from it, and lead the people to it."

Here, then, is an application to the particular case of pious exercises of the general doctrine on the Liturgy which does not indeed exhaust the whole life of the Church but is its summit and source. It will be very useful to compare the doctrine of the Constitution on the relationships between pious exercises and the Liturgy with the encyclical *Mediator Dei*.[52]

II. THE LITURGICAL EDUCATION OF THE CLERGY

By Antonius Haenggi, Professor at the University of Friburg, Switzerland

Since the Church earnestly desires that all the faithful be led to that full, conscious and active participation in liturgical celebrations it is necessary that pastors of souls teach them to understand the Liturgy and its nature and power so that they may be able to celebrate it along with a priest. But no one can teach well unless he is well instructed. For this reason the Council decrees that attention be directed first of all to the liturgical instruction of the clergy (Art. 14),[1] that professors be well instructed, that clerics acquire liturgical science (Art. 16) and liturgical formation (Art. 17) and that priests already working in the Lord's vineyard should be helped to understand the Liturgy ever more fully and be aided to live a liturgical life (Art. 18).

Bernard Botte has written:[2] "The question of liturgical instruction in seminaries is of the greatest importance for carrying out a future restoration of the Liturgy. . . . Many reforms can be thought up but it will be of little help unless well-trained priests carry them out. If we wish them to be well trained, greater place must be given to the science of the Liturgy. The course of studies must be revised and professors must be prepared."[3] In a private letter to me the author adds: "the liturgical instruction of the younger clergy is the cornerstone of all liturgical reform but this will only be possible if qualified professors are to be had. If there is no desire to train professors, all the declarations on the value and importance of the Liturgy will be useless—would be mere talk."

1. On the Training of Professors

In the Article quoted we read: "During the last century the selection of professors for teaching subjects in seminaries took place according to the rule: 'anybody can teach anything.' Now, however, all are agreed that the professor of Sacred Scripture must be one skilled in biblical matters, and that a Canonist must be put in charge of teaching Canon Law, but liturgical study can be taught by any priest who knows rubrics."[4]

Up to now it has not been easy to acquire the scientific liturgical formation needed to make one a trained professor of Liturgy. There were sacred institutes for biblical studies, archeology and sacred music but no liturgical institute. But in the last few years finally such institutes have been erected at Paris (Institut Supérieur de Liturgie) and at Rome (the Pontifical Liturgical Institute of San Anselmo) for the purpose of "training more fittingly in scientific method both professors of liturgical subjects and directors of liturgical commissions in individual dioceses."[5] This year at Trier in Germany the liturgical institute will be converted into a center for scientific liturgical studies.

However, the Council did not decree that future teachers of Liturgy should necessarily be trained in these institutes. The text deliberately says professors are to be trained in institutes—not in Institutes with a capital "I." According to the mind of the law a good training could be received in any institute destined especially for the purpose, for example, in theological faculties with a chair of scientific Liturgy.

2. On the Liturgical Training of Clerics

1. *The Study of Sacred Liturgy.* According to the regulations for implementing the Apostolic Constitution *Deus scientiarum Dominus* in universities and faculties of ecclesiastical studies, issued on June 12, 1931, by the Sacred Congregation of Seminaries and Studies, systematic and historical instruction in the Liturgy is included among the auxiliary subjects (i.e., those which are necessary to treat the principal subjects well),[6] while on the other hand patrology and archeology, for example, are numbered among the principal subjects[7] (i.e., those which are essentially required for attaining the purpose of the

faculty).[8] This distinction between principal and auxiliary subjects only applies to the syllabus of theological faculties.

According to the Council's decree the study of sacred Liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of study and in theological faculties among the principal courses, and very rightly so. If the Liturgy is truly the summit and source of Christian life, as an object of science it must have in the curriculum of theological studies a place corresponding to its importance in the spiritual and pastoral life of the Church and of the faithful. Experience shows, and this is borne out by a special investigation carried on in many parts of the world, that the science of the sacred Liturgy is in many places in a bad way. It is treated in the space of one semester for only one hour a week, i.e., perhaps not even 15 hours, and at times this course consists of nothing but an explanation of the rubrics and a practical introduction to the use of liturgical books.

It is not the mind of the law that liturgical science be taught for as many hours as the other principal disciplines are, for example, dogmatic theology or Sacred Scripture, for it is question not primarily of the number of classes but of the place and importance of liturgical science. It seems necessary that, for example, one hour a week through four years be devoted to it.

The study of the sacred Liturgy is to be carried out in all its depth and breadth, and not only in its rubrical aspect. This means that it must be explained as a theological source, i.e. as declaring the faith, according to the well-known expression of Tiro Prosper "that the rule for prayer establish the rule for belief." [9] One must demonstrate the connection between the law of praying and the law of belief. The history of the evolution of the Liturgy of the various rites and of the liturgical books at least in theological faculties will be of great assistance in assuring a better understanding of the Liturgy. The study of the Liturgy is also to be presented under its spiritual and pastoral aspects so that all will come to know the Liturgy more and more as the summit and source of Christian life and value it and take part in it with profit. Nor is the juridical aspect to be neglected, since the external elements of worship belong to Liturgy and must be regulated by laws and rubrics.

But the Constitution does not look only to the study of sacred Liturgy but also exhorts the professors of the other subjects to treat in their own way of the mystery of Christ and the history of salvation. Dogmatic theology will teach the students about the notion of the Christian mystery and will show how the Church does not only pronounce its dogmas and the mysteries of the work of salvation but also "celebrates and lives them." The professors of Sacred Scripture will explain this same saving work foretold by God in the Old Testament and fulfilled in Christ through his death, resurrection and ascension. And they will explain especially those parts of Sacred Scripture which have a principal place in the Liturgy, for example, the Psalms and the liturgical readings.[10] By the fact that individual subjects in their own and in different ways explain the mystery of Christ and attend to the history of salvation, the unity of priestly training is furthered and it is shown how one discipline is necessary for the deeper and more profound comprehension of the others.

2. *Liturgical Life.* Liturgical training does not consist of scientific instruction alone. Knowledge should lead to action, and liturgical science to the celebration of the Liturgy. All involved, superiors, moderators, professors, must work so that clerics in seminaries and religious houses may acquire a liturgical formation in the spiritual life in order to be able to understand and take part in the rites and do so fruitfully.[11]

What the Constitution says about the pious exercises of the Christian people (Art. 13) is true also a fortiori of the liturgical life in seminaries and religious houses. All forms of piety should lead to the Liturgy and derive from it, so that the Liturgy will be the center. Meditation, visits to the Blessed Sacrament, the recitation of the Rosary, the examination of conscience will no longer be so many random practices. There will be integration of the whole religious life and a living unity through a dignified solemn celebration of the Liturgy with active participation and the observation of liturgical laws. Thus what they learn and live through this "proper direction" and "the very celebration of the sacred mysteries" they will be able to communicate to the faithful committed to their pastoral care later on.

3. *The Liturgical Instruction of Pastors of Souls*

The Fathers of the Council are well aware that priests already working in the vineyard of the Lord did not receive a fitting instruction and formation of the Liturgy because of the conditions of the time when they were studying theology. How can they now give to the faithful what they do not themselves have? Therefore the Fathers desire that the liturgical instruction of pastors of souls be made deeper and more perfect and that what is lacking be supplied, so that priests, whether secular or religious, may be given suitable help to know the Liturgy better; that they may live it more and more, and be teachers of the faithful both in theory and in practice. It will be an obligation and likewise an honor for conferences of priests and monthly recollection days[12] and particularly for the Ordinaries to help pastors of souls in this matter so that they may better and more faithfully carry out their task as dispensers of the mysteries of God for his greater glory and for their own and their people's salvation.

III THE REFORMATION OF THE SACRED LITURGY

By Salvator Famoso, Chancellor of the Diocese of Catania

A) *The General Norms for Liturgical Reformation*

On the Purpose of Reform and its Necessity (Art. 21). Speaking of the general norms the Constitution recalls first of all the purpose of all liturgical reform, saying once again that this is strictly pastoral, for the Church desires to carry out liturgical reform so that the faithful taking part in the Liturgy which has been accommodated to their understanding may more easily attain a truly Christian spirit.[1]

For experience teaches us that the Liturgy which, since the Council of Trent has been rigidly set in traditional forms, has not only not healed the division already existing for centuries between Liturgy and the faithful but has made it even sharper because, since the Liturgy is the visible expression of the life of the Church, it is something alive and vital, and whatever is vital must be subject to the law of development or it will die.[2]

The Object of Reform. Now, this reform as the Council explains can,

should and does extend only to those institutions which are subject to change. For the Liturgy consists in part of elements instituted by Jesus Christ, such as, the Eucharistic Sacrifice, the number of the sacraments, etc., and in part of developments instituted by the Church, such as, the prayers and ceremonies which the Church from the very beginning has used to adorn the Eucharistic sacrifice and the sacraments in order to lend external dignity and majesty to the essential rites which were originally quite simple, and thus to arouse interior devotion and faith by speaking to the senses. There are also other rites, especially those which are called sacramentals, whose efficacy derives from the action of the Church ex opere operantis Ecclesiae.[3]

Rites instituted by Christ and given over as they stand by him to the Church constitute the essentials and remain immutable. Rites instituted by the Church are accidentals and are not only subject to change, so that they can be changed by the ordinary power of the Church, but even *must* be changed in the course of the centuries.

For it happens in the course of time that certain elements of the Liturgy become less suited to the conditions of social and civil life or to the average degree of culture of the faithful and at times other elements are added to the detriment of primitive simplicity.

The Criteria of Reform. Having set forth the purpose and the nature of reform the Constitution states the general criterion for reform and determines who are the persons who alone have competency in liturgical reform.

Since the purpose of all liturgical reform is, as we said, that the faithful may understand the sacred Liturgy, understanding it may take part in it, and taking part may live more religious lives, the general criterion of all reform, its supreme law, can only be that the texts and rites must express more clearly what they signify and may be more readily intelligible to the faithful.

Moderation of the Liturgy (Art. 22)

a) *The Apostolic See.* So that no one except those authorized, even a priest, even though in good faith, undertake to adapt sacred rites on his own, the Constitution lays down who are those to whom reform or control of the sacred Liturgy belongs, i.e., only the Apostolic See and

the bishops, as will be explained below.

It is obvious that the rite of control over the sacred Liturgy belongs to the Apostolic See alone, for it follows from the very nature of the Liturgy. Christian worship is carried out in the name of the Church and with its authority by ministers and is so closely connected with ecclesiastical discipline and the order of the Mystical Body and even so closely connected with the doctrine of the Church,[4] that it must be in accordance with the dogmas of Catholic faith. Now, the Roman Pontiff is the watchful guardian of this conformity, since to him in the person of Peter was given the authority of supreme and infallible magisterium.

The Popes always exercised this right in the Church by fixing and regulating worship, as is clear from history. However, up to the Council of Trent the Roman Pontiffs rarely issued universal liturgical laws but left this to the bishops to be done either assembled in councils or individually for their own dioceses, and rightly so. For the bishops by divine right have ordinary power although subordinate to the Supreme Pontiff for ruling the churches committed to their charge; hence also to a certain degree they have the power of jurisdiction for regulating divine worship in the diocese committed to them in those matters and in so far as nothing contrary has been ordered by the Roman Pontiff. However, in fact from the 4th century on, worship was often arranged by provincial councils for a whole province or region; at times with the interference of the civil authority, who often took the place of the bishops in this matter. This interference grew throughout the centuries more and more so that from being a practice it became almost law and at the times even doctrine, especially in the last centuries before the Council of Trent. This was the state of affairs at the time of the Protestant uprising, which condemned the rites and ceremonies of the Church and so made necessary a return to unity of worship. To obtain the necessary and much-desired unity of worship Popes after the Council of Trent reserved to themselves exclusively the exercise of legislative power as regards the Roman Rite, so that thereafter the bishops had no longer any true and properly so-called authority over sacred rites and ceremonies except for the duty and obligation of taking care, each in his own diocese, that the prescriptions of the sacred canons on divine

worship were carefully observed[5] and that no abuses would be introduced or continue in liturgical matters.

b) *Bishops.* Today with the change of circumstances from those times, pastoral reasons strongly suggest that the bishops ought to be given some liberty also in liturgical matters, at least in more urgent matters or matters of lesser importance, and this was indeed given in the new code of rubrics with the result that some faculties are conceded to bishops which were formerly reserved to the Holy See alone. The present Constitution recognizes the right of bishops which they have from the power of orders, saying that the control of the Liturgy depends not only on the Holy See but on the bishops as well. It opens the way to bringing this law into practice by saying "according to the norm of the law" and gives reason to expect that the new juridical regulation of the Liturgy will give still further faculties to the bishops. Some in fact are already given in the Constitution itself.

c) *Episcopal Conferences.* The Constitution recognizes this power in law and in fact not only for the individual bishops but also for the bishops collectively. For the Constitution in this matter goes still further, introducing something quite new in liturgical law, when it lays down that the control of the Liturgy pertains also to the competent territorial bodies of bishops legitimately constituted, obviously within the limits set down by the Constitution itself or to be established in the future by the Apostolic See. To these territorial bodies the Constitution already concedes the power to make laws concerning the use and manner of use of the vernacular language[6] and to legislate as to what is to be admitted in the matter of adapting the Liturgy to the genius and traditions of various peoples, etc.[7] (Art. 39 to 40).

The Constitution only says in general terms what this super-diocesan territorial authority is and this for the reason so as not to exclude the possibility of determining this point in the future. There was good reason for this, because the second session of the Council expressly debated the question but did not decree anything about the nature, juridical form and power of this institution, which in the law is recognized for provincial councils or councils of many provinces and now in fact is common throughout the world under the name of the Episcopal Conference either regional or national.

The Norms of Reform (Art. 23). After determining the competent authority for liturgical reform the Constitution lays down certain guiding principles especially of a practical nature so that the love of tradition may not bar the way to progress nor progress destroy sound tradition. These norms are as follows:

1) The revision or reform of any rite is to be preceded by an accurate theological, historical and pastoral investigation. *Theological,* not only so that the reform should not be inconsistent in the slightest with the traditional and authentic doctrine of the Church, but also to find out what doctrinal elements the rite contains, and if necessary to make them stand out better by the reform so that they may be altogether clear to all the faithful, since Liturgy by its nature is based on the faith and necessarily expresses it; *historical,* so that the origins of the rite which is to be reformed and its evolution throughout the centuries may be clearly seen and consequently it may be discovered if as it stands it corresponds to the intimate nature of the Liturgy itself or whether it is less fitting today; *pastoral,* because all liturgical reform should tend to make the rites understandable to the faithful and make it possible for them to take part in them.

2) Reforms should correspond to the traditional laws of the structure and mind of the Liturgy. They should flow organically from the forms or rites which already exist, lest they be so different from present forms that they resemble completely new creations. There is, then, to be a true progress from what has gone before. This rule is of the greatest importance, particularly lest an adaptation to the genius and traditions of various peoples should result in the institution or creation of new liturgical families independently of the Roman Rite.

3) There must be kept in mind the outcome of those reforms which have been already made in the recent past. Whether for the whole Church, for example, the restoration of Holy Week,[8] the reform of the rubrics,[9] the new discipline of the Eucharistic fast and of evening Masses,[10] the new Latin version of the Psalter, etc., or in different regions by particular indults, for example: The use of the vernacular bi-lingual rituals, etc. Those which experience has shown to be less suitable should be corrected or rejected, and those that have given good results should be continued.

4) Innovations should be such as are required by a true and certain usefulness for the Church lest, from mere love of novelty, sacred rites venerated and used for centuries by our forefathers be needlessly rejected or the sacred Liturgy be treated as if it were merely a field for experimentation.

5) As far as possible notable differences between the rites used in adjacent regions are to be avoided, lest the faithful going from one place to a neighboring one be disturbed by the diversity of rites and unable to take part in them actively.

The Revision of the Liturgical Books (Art. 25). The practical conclusion from all this is the revision of the liturgical books, which the Constitution desires to take place as soon as possible, with the help of experts and bishops from all parts of the world. *"As soon as possible"* because the whole liturgical reform which is meant to increase from day to day the Christian life among the faithful depends very much upon the revision of the liturgical books, and the more necessary it is the more urgent it is. *Experts* are to be used and bishops consulted from the different parts of the world not merely from one or other region in order to take account of the conditions and difficulties of all who are to use the books. Another reason for consulting many is to keep anything less perfect or less clear from being introduced by inadvertence into the rites which are to be revised.

B) *Norms Drawn from the Hierarchic and Communal Nature of the Liturgy*

Besides the norms already mentioned, other norms of liturgical reform are deduced from the communal and hierarchical nature of the Liturgy. Since the Liturgy is the worship of the Mystical Body of Jesus Christ,[1] by its nature it is communal and hierarchical, that is to say, its actions or celebrations are not the actions of one or other person or of an unorganized body of the faithful but actions of the Church; and this not only because they pertain to the universal body of the Church, but also because they perfect that body and visibly manifest it. The individual members each in his own way take part in the sacred celebrations, as will be explained below.

The Communal Nature of the Liturgy (Art. 26). Liturgical worship is not extrinsically communal or social in the sense that individuals as members of a society, a family or a nation publicly come together to perform divine worship, but it is communal from within being unique in its kind. This communal note proceeds from the very nature of the society to which this worship pertains.

For Christians do not constitute just any kind of religious society, but a supernatural society unique in its kind in so far as the individual faithful by Baptism is associated to Christ, is ingrafted into Christ, is united to Christ and to one another like the roots, branches, leaves, flowers and fruit of the same tree,[2] even as members of the same body under one head;[3] all share the same life of Christ and live by it.

For Jesus by the incarnation was constituted in a full sense Mediator between God and men and therefore, priest; for entering the world by a voluntary oblation he offered himself in holocaust[4] and through the whole course of his life and especially through his death, that is to say, through the bloody sacrifice of himself on the cross, he gave to God infinitely perfect adoration and became for all the cause of eternal salvation.[5]

But Christ's priesthood because of the hypostatic union by which his human nature is always united with the divine did not cease at his death but remained forever because of him who with an oath said to him "Thou art a Priest forever."[6] Hence the Apostle says: "Christ because he abides forever has an eternal priesthood."[7] Now Jesus exercises this priesthood in Heaven "always living to make intercession for us,"[8] and on earth he is rightly said to be the principal minister of that Liturgy which is, in the words of the Constitution, "the exercise of the priestly office of Jesus Christ."

Yet Christ by the sacrifice of the cross joined to himself the Church with all its members as his fullness (pleroma) or body, and therefore in this Mystical Body of Christ, Christ is the Head, the Church is the Body and the faithful are the members. But Head and Body are one and can in no way be separated. The Head exists and acts not for itself but with the Body and in relationship to the Body. Therefore Christ when he acts as God and man, as mediator, as priest, acts as Head of the Church, i.e., in union with his body which is the Church and with his members who are the faithful. It follows that every litur-

gical celebration which is, as we have said, the exercise of the priestly office of Jesus Christ is the work of Christ the Priest and of his body which is the Church.[9] Therefore, the Liturgy is intrinsically and essentially communal.

The Hierarchical Nature of the Liturgy. The Liturgy is also by its nature hierarchical, for the Church is the true visible and perfect society of men hierarchically constituted by its Founder.

For Jesus Christ in his mortal life gathered men of every condition, from them chose Disciples and Apostles, and to them before he went into Heaven he gave special powers to be exercised in his name: to teach, to baptize, to offer sacrifice. From the Apostles he chose Peter and he gave him primacy of jurisdiction over the others. So he founded the body of the Church hierarchically, that is to say, made up of superiors and subjects. Through his death he joined this body to himself as head and gives it supernatural life by his grace. Only, however, to the superiors of the Church, i.e., to Peter and the Apostles and their successors as is clearly shown from Sacred Scripture, did Jesus Christ commit the office of exercising the work of salvation which he fulfilled through the paschal mystery. This office first of all includes as its summit and source the office of regulating and exercising integral public worship, i.e., the Liturgy. Celebrated in this way, i.e., by the hierarchical Church "the holy people united and ordered under the bishops," the Liturgy becomes a visible sign of the invisible unity of the body, the Church, which is rightly called "a marvelous sacrament"[10] and "the sacrament of unity."[11]

Obviously here by "sacrament" is not meant only mystery, something whose nature and office is impenetrable, nor as an efficacious sign of grace, but properly and generically, namely, as an effacious sign of the things which are signified. Every liturgical celebration is a physical manifestation of the Church and, by manifesting the Church brings it to be by bearing, nourishing and tending its members, who are the faithful, and fostering their unity and charity.

The Nature, Necessity and Kinds of Participation. If, as we have said, from the communal note it follows that liturgical actions are not private actions but celebrations of the Church in the sense explained,

since the liturgical action is hierarchical action, obviously the individual members "do not all enjoy the same faculty nor can all elicit the same acts."[12] They take part in different ways according to the diversity of their rank, their duties and their actual participation: Of *Orders,* because the priestly power, by which to chosen men is given a share in Christ's priesthood so that in his and the Church's name and authority the work of redemption and sanctification begun by him may be exercised on earth, is conferred by the Sacrament of Orders, which consists of different grades; hence its name "Holy Orders;" of *duties,* because besides the distinction which derives from sacred Orders there is another distinction from the duty or office which one fulfills in sacred celebrations, as celebrant, minister, server, lector, commentator, chanter, etc.; of *actual participation* because one can take part in liturgical celebrations habitually or actually and the different degrees of participation may be more or less efficacious and intense.

For all the faithful insofar as they are members of the Mystical Body, habitually participate in all the liturgical actions which are celebrated throughout the world even though they are unaware of them. This participation is as real and objective as is the union of the faithful with Christ in whom this participation is founded. But this general participation does not dispense the faithful from that actual participation in certain liturgical actions which is required both by the virtue of religion and by positive precept. Actual participation can be merely *internal,* a merely passive bodily presence with at least a virtual intention of participating in the liturgical action; or it may involve actual intention and attention of mind and devotion of heart. It can also be *external and remote,* for example, the participation of those who supply what is required for the celebration of the Liturgy. It can also be *active* according to the degrees of participation in Mass described in the Instruction of the Sacred Congregation of Rites on Music and Liturgy, which can be applied with due allowance to other liturgical actions.[13]

But the nearer one comes to celebrating the liturgical action by active participation in the manner proper to himself, so much the closer does he achieve it and so much the better title does he also have to participate also in its fruits, other things being equal.

If "liturgical actions pertain to the whole body of the Church and manifest it and have effects on it" as being hierarchical and communal actions, they should also be celebrated as such externally as far as possible. Hence it follows that in practice:

Common Celebration is to be Preferred (Art. 27). Common celebration is to be preferred to individual "private" liturgical celebration. This applies not only to celebrations in which the public nature and social nature of the action or rite is evident, for example, the celebration of Mass, but also to the celebration of those rites which might seem to have no relationship to the community, at least so far as the ritual celebration is concerned, for example, the administration of Baptism or the celebration of Matrimony.

Common celebration according to the Constitution means celebration with the assistance of the faithful, who ought therefore to be urgently invited to the functions, and likewise with their active participation, as we shall see below. But the spirit of the Constitution certainly implies that celebration should be common also in the sense of group *reception* of the sacraments. Instead of administering, for example, Baptism, Confirmation or first Holy Communion to one individual, it is better to administer these sacraments and other rites to many at the same time.

The notion of the one body which is the Church and the family which is the parish and the sense of community which the Constitution inculcates, is in no way favorable to the administration of the Sacrament of Baptism, for example, to individuals one after the other as often happens in parishes on the evenings of feast days, or of First Communions given on successive Sundays to one individual at a time.

Obviously the communal form of celebration is to be preferred if the rite by its nature admits it. But with the exception of the administration of the Sacrament of Penance there is perhaps not one single rite which does not ordinarily permit celebration in community form. If community form is to be preferred it should be stressed in preaching, because no one desires what he does not understand. However, communal reception should be restored not by imposition but rather by persuasion and gradually but always keeping clearly in mind the

doctrine of the public and social nature of every liturgical act, especially of the Mass even though privately celebrated.

The Roles of the Individual Ministers (Art. 28). The unity of the sacred action is to be achieved by the succession and harmonious union of the roles which the individual actors play, both ministers and faithful, whether the role belongs to them from the very nature of the thing or is assigned to them by liturgical law, so that each one does only what pertains to him, and all that pertains to him.

The communal and hierarchical nature of the Liturgy requires that each one at the proper time, and in the proper manner play his part and not have it usurped by another or repeated privately by another or have another part superimposed on it at the same time.

For, liturgical action is a dramatic action where the individual actors, that is to say, the celebrant, the deacon, the subdeacon, the servers, the lectors, the singers, the faithful each play their parts and this was indeed the state of things from the beginning up to the 13th century. The celebrant never read what the ministers or readers or singers or the faithful said, as he has done since then in pontifical Mass or solemn or sung Mass, where the celebrant almost duplicated the private reading of Mass.

The rule of the Constitution is not altogether new. It was applied for the first time in 1951 in the Reformed Rite for Holy Saturday[14] for the readings or prophecies, and then in the restored rite for Holy Week it was extended to the whole week, that is to say to the Masses of Monday, Tuesday and Wednesday for the readings ("for all those things which the deacon or subdeacon or lector by virtue of his office sings or reads"[15]), and in 1960 this norm was introduced without change as a general principle into the code of rubrics.[16]

It was altogether fitting that this norm be extended also to the singing both of those chants which by their nature are directed to accompany some action (for example, the antiphon for the Introit, the Offertory and the Communion) and to those which are directly praises of God (for example, the *Gloria in excelsis*) or are directed to the proclamation of the word of God (for example, the chants between the lessons).

This general principle now laid down by the Constitution deserves

the widest application and it is to be hoped that the post-conciliar council will apply it in the widest sense and quite consistently so that the celebrant will act as the head of the liturgical assembly and be seen by all in this capacity as his hierarchical dignity demands and as the purest Roman tradition prescribed.[17]

The Proper Training of All the Ministers (Art. 29). From the communal and hierarchical nature of the Liturgy it follows also that the faithful rightly have an active part in liturgical actions by virtue of their Baptismal character, although they do not exercise the ministry nor take part in the same sense as the ministers. Sacred ministers, clerics (whether in minor orders or not), servers, lectors, commentators (even though laymen), male choirs of lay people, all exercise a true liturgical function. Clerics do so properly and directly by virtue of ordination and the laity by virtue of the delegation of the Church exercise a direct but delegated ministry.[18]

Now, if they exercise the ministry they should exercise it with true piety as becomes the great office of giving worship to God and in orderly fashion as the people of God rightly expect of them. But in order to do this in practice it is necessary that they be imbued so far as possible with liturgical sense and spirit especially concerning the rites which are being performed and be instructed in those things which they themselves are to do. This double preparation, spiritual and ritual, is altogether necessary, as the papal documents in recent years have constantly insisted.[19]

Promoting the Active Participation of the Faithful (Art. 30 and 31) If the faithful, from the communal nature of the Liturgy, have a right and duty to take part in liturgical actions[20], their participation should be official and truly active, that is to say, the parts they are to take should be clearly defined, officially regulated and inserted in the liturgical books.

In fact up to now, except in certain recently revised rites, the parts of the faithful were not indicated; hence the Constitution first of all determines the parts which properly belong to the faithful, namely acclamations, responses, psalmody, antiphons, canticles, as well as their actions or gestures and bodily attitudes. Next it states that these parts

are to be improved that is, if they are lacking in certain rites they are to be instituted; where they exist, if necessary they are so to be so arranged that all attending may be able to take part—for example by selecting simpler melodies for the chants or substituting simpler music for the antiphons instead of longer responsories, or by allowing popular singing of hymns. Next the Constitution lays down that the rubrics of liturgical books are to make provision for and define the participation of the faithful not only as to singing, praying or responses but also as to bodily attitude and ritual gestures.

However, true and full participation in liturgical action is not measured by the quantity of formulas or gestures but by the pious attention of the mind and affection of the heart through which the faithful are most closely joined with Christ, with him and through him offer due worship to God and from day to day are attracted and inspired to an ardent love of Christ. Therefore the Constitution lays down that that sacred silence already urgently recommended in the Instruction on Sacred Music and Sacred Liturgy (No. 27) should be provided for in liturgical actions and preserved so that the faithful, having been disposed by catechesis, prayer and chant, may each render a canticle of praise to God in their hearts.

Respect of Persons (Art. 32) Finally from the communal nature of the liturgy it follows that in liturgical celebrations there should be no respect of persons not even in regard to external ceremony. This disposition will be brought into practice by abolishing the so-called distinction of classes especially in the external solemnity of funerals, marriages, Baptisms, etc., and by abrogating the reservation of places to certain of the faithful in the church, etc. For all these things have the appearance of simony, generate the suspicion of money-seeking against the clergy, contradict the communal nature of the Liturgy, foster vanity and do injury to the poor.

Obviously this does not take away the distinction of persons which derives from Sacred Orders or from the liturgical office which one is actively exercising, nor is it meant to abolish the honors shown to civil authorities according to the norm of liturgical laws[21] when they assist officially at liturgical actions, for this is not to respect persons as such, but to acknowledge and confess that there is no power except from God.[22]

C) *Norms Based Upon the Didactic Pastoral Nature of the Liturgy*
Besides the hierarchical and communal character of the Liturgy there are two other properties to be noticed, viz., its pastoral nature and didactic power and the Constitution very properly takes account of these in treating of liturgical reform.

The Pastoral Nature of the Liturgy. The Liturgy in so far as it is worship primarily and per se tends to the glorification of God. At the same time and by its nature it tends also to the sanctification of men and does in fact sanctify them. As the Constitution puts it: "in the Liturgy is obtained with the greatest efficacy the sanctification of men in Christ and the glorification of God."[1] The sanctification of men is so closely linked with the glorification of God that God cannot be honored unless minds and souls are elevated to seek perfection.[2] Therefore the Church through the Liturgy, which is the exercise of the priestly office of Jesus Christ, is always by the side of her children. She aids and exhorts them to holiness, so that they may one day return to the Father in heaven clothed in that beauteous raiment of the supernatural,[3] for the height of religion is to imitate him whom you worship.[4] This end, namely the sanctification of men, is objectively obtained, first of all, from the Liturgy for from it as from a source grace flows forth to men. It is also obtained subjectively from the many helps which the Liturgy offers to men: prayers, professions of faith, ceremonies and the celebration of the liturgical year, which is a kind of annual spiritual pilgrimage for the renewal of souls. Therefore the whole Liturgy can rightly be considered to be the principal source (and therefore a necessary source) from which the faithful may draw a truly Christian spirit.[5]

The Need for Liturgical Pastoral Action. (Art. 19) It follows, then, that for Christian life to increase constantly among the faithful in the reform and fostering of the sacred Liturgy the full and active participation of the faithful must be very carefully encouraged. Therefore pastors must carefully carry out the liturgical part of their pastoral activity, which consists in promoting a conscious, active and fruitful participation of the faithful in all liturgical rites. The Constitution does not hesitate to call this liturgical pastoral action one of the chief duties of the faithful administration of the mysteries of God, and rightly

so, for it is clear that from the time of St. Pius X up to now papal documents have time and again said that the Liturgy is a first and necessary source from which this Christian spirit is to be drawn.

This pastoral action should strive for the internal and external participation of the faithful: *external,* because external worship is demanded by the nature of man, who consists of body and soul, and by the nature of the Liturgy, which is the worship of the society of Christians, that is, the Church, and therefore it must be social and external. *Internal,* lest the Liturgy become mere vain and empty rites, for all external active worship must retain a relationship to the internal disposition of the mind whose religious manifestation it is and from which it draws all its value and its very reason for existence.

Therefore pastors in fostering the active participation of the faithful should strive that the faithful along with their external actions (bodily posture, ritual gestures, responses, prayers, chants, etc.), have a corresponding religious intention of the mind and affections of the heart so that, being closely united with the High Priest, especially through sacramental participation in the Eucharistic sacrifice, they may give with him and through him the worship due to God and they may live out in their lives what they profess in the Liturgy.

In promoting the liturgical instruction of the faithful and their participation in rites, pastors of souls should keep in mind their age, condition, manner of life and degree of religious culture, for the capacity, genius, character and mind of men and of peoples are so varied and differ so much from one another that all are not able to participate in liturgical rites in the same way .

This liturgical pastoral activity is to be carried on zealously and patiently, for the active participation of the faithful in liturgical rites requires a thorough conversion of the mind. This cannot be achieved by a single sermon. The faithful need to see that the multitude of Christians gathered together in church to carry on divine worship as being in reality the assembly of the people of God with Christ and they should therefore conduct themselves in liturgical rites so that all the individual members of the Church may truly be of "one mind in faith and holiness".[6] Such a conversion of mind on the part of the faithful can only be the result of zealous and continued pastoral activity. To make this pastoral activity easier pastors themselves must be fully

imbued with the spirit and power of the Liturgy so as to lead their faithful in it not only by words but also by the example of their own liturgical life, remembering the proverb: "words move but example attracts."

Radio and Television Transmission (Art. 20) The pastoral nature of the Liturgy just mentioned and its didactic character of which we will speak below, open the way for radio and television transmission of liturgical actions and pious exercises. For through them the faithful when impeded for one reason or another from participating in the sacred rites can share in them in the prayers and instructions and receive the fruits of sanctity. By this means also the Church can make known her truths and defend the rights of religion in human society.

Therefore radio and television transmissions of sacred rites are admitted insofar and so long as they can be of advantage to the faithful or the Church. To do this they must be carried out with discretion and dignity, especially when the service to be broadcast is the Mass; *discreetly,* lest those who watch them on television think lightly of them or become tired of them; *with dignity,* first of all because they are sacred rites; that is to say, acts of worship and not of the theatre; and secondly because frequently there are tens of thousands of people watching who might perhaps be more scandalized than edified.

The edification and decorum of which we have just spoken require that the chants and the music be in complete accord with liturgical law; that the celebration be in accordance with the rubrics and altogether dignified; that all who take part in the sacred function be well instructed in their roles; that the cameras and other equipment required for the broadcasting be so located that it will not interfere with the sacred rites in any way; that those who operate the machines not disturb the piety of those assisting, and that they conduct themselves with the dignity and decorum required of the sacred place and the sacred rite.[7] Otherwise not only is the pastoral end not obtained, but viewers may be drawn away from a true understanding of active participation in sacred rites. To this end transmissions are to be under the leadership and direction of a suitable person appointed to this by the bishop, who has the right to judge about the opportuneness of transmissions, who gives permission for them, and who is to see that all things required are properly carried out.

The Didactic Nature of the Liturgy (Art. 33 and 34) Besides its pastoral nature the Liturgy although primarily and per se the worship of the majesty of God has also a didactic office, as the Council of Trent says.[8] Therefore Liturgy is rightly called the principal instrument of the ordinary magisterium of the Church and its teaching office (didascalia)[9] and the school of the disciples of Jesus Christ.[10]

This is true not only in the sense that it happens to include instruction for the faithful in its didactic part, the Scripture readings and the admonitions, but by its very nature, and this for two reasons: *first,* because all worship is a kind of meeting of men with the Divinity and has a twofold movement, that of men to God and of God to men. For in liturgical adoration we speak with God by prayers and chants, and in the lessons God speaks with us. Christ himself speaks to us when the Gospel is read in church; *secondly,* because the Liturgy essentially supposes faith and is based on it and necessarily expresses, teaches and inculcates it.[11]

Therefore in the Liturgy God speaks with us not only in the readings but also in the prayers and by visible signs: in the prayers, since in sacred liturgical actions prayers are said by the priest in the person of Christ in the name of the whole holy people, by visible signs, i.e., by things and symbols selected by Christ or the Church for signifying invisible divine realities, for, as St. Thomas says, "signs pertain to instruction".[12]

Therefore the Church fosters the faith of those taking part in liturgical actions whether it be through readings, prayers, chants, or actions and this in an eminent manner for, as Pius XI has well written,[13] for instructing the people in matters of faith and thus raising them to the joys of the interior life the annual celebration of the sacred mysteries is more effacacious than any documents of the Church's magisterium, even the most solemn, for documents reach few men and frequently only the more learned of them, while rites strike all the faithful and teach them. Documents speak but once. Rites year by year and perpetually. Documents reach the mind, rites move mind and soul, that is to say, the whole man, unto salvation.

However, the didactic nature of the Liturgy is directed and subordinated to the worship it renders to God. That is to say, instruction in the Liturgy does not have the purpose of giving a systematic course

in religion such as would be had in school but rather that of nourishing the faith of the faithful so that they may be disposed to render to God the reasonable worship owed to him and may be moved to receive more abundantly and fruitfully the grace of God.

Now, if the nature of the Liturgy is to reach the minds and hearts of the faithful, liturgical rites must be simple and brief: *simple,* that is to say, they must proceed through parts well and clearly distinct from one another and their words and actions and symbols must express only that which they are meant to express so that they may be accommodated to the grasp of the faithful and not need many explanations; *brief,* lest the faithful tire of them. For this purpose useless repetition is to be avoided. From this, however, it does not follow that all rites must be necessarily immediately understandable by everyone, even the unlearned, for Liturgy and its individual rites belong to the genus of signs, and a sign is that which when once known leads to a knowledge of something else. Therefore some initial knowledge or explanation of rites cannot be omitted. But if the rite becomes, as we hope, easy to comprehend, ordinary catechesis will be sufficient for explaining the sense of the sign and of the thing signified.

D) *Norms for Adapting the Liturgy to the Genius and Traditions of Various Peoples** [Bibliography]

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The General Principles Which Govern Adaptation (Art. 37) The first words of this section about the norms which govern the adaptation of the Liturgy to the genius and traditions of different peoples call to mind the fundamental principle set down in Article 21, which underlies all this section. This principle is that the unchangeable part of the Liturgy established by the divine Founder of Christian worship should be set forth according to the religious sense of each group and each culture, for the very purpose of the ritual expression of this divine nucleus is that it become through their full and active participation something really their own.

The Liturgy pertains to the genus of sign and therefore this divine nucleus is communicated by means of symbols. A symbol, however,

like any sign, calls for a response on the part of those to whom it is directed; hence the sacraments are founded on faith—the faith of the minister and in particular the faith of those who receive them.[1] The scholastics expressed this truth in the well-known axiom "whatever is received is received according to the mode of the receiver."

From this fundamental principle of incarnation follow three norms which are given concrete application in the following Articles.

1. The need for adapting Christian worship to the genius of peoples. The recognition of this need has gone hand in hand with a clearer understanding of the relative and therefore accessory nature of ecclesiastical customs, including liturgical ones.

2. Hence it follows that we should no longer urge complete liturgical uniformity and immobility which were at one time considered fundamental principles and imposed on all without distinction. But since according to the mind of the Council this rigid uniformity does not seem to refer only to place but also to time, this norm will require more changes than most of the other norms and so will be more difficult to apply. For nothing is easier than to take refuge in the secure shelter of immutable rubrics, taking little account of the true conditions of people and their needs. This norm, then, requires that the ministers of worship—the priests—be trained accordingly.

3. But when the Church no longer urges complete uniformity, she is not merely being passive or permissive as yielding to necessity but rather shows clearly how much she prizes and fosters her children's treasures like a true mother for she wishes these treasures, her children's genius and culture, to be fostered and preserved and promoted, and therefore also admitted into the Liturgy. Only two conditions are laid down: that they harmonize with the true and authentic spirit of the Liturgy, and that if necessary they be freed from any superstition or error.

4. The following Articles add another norm which is taken by the Council as a general principle: Leaving aside rigid uniformity and taking into account the religious needs proper to individual peoples, greater power in this matter is given to the national body of bishops, for they are more directly in contact with the life of the people and

therefore are better judges in matters which pertain to the problem of adaptation.

These four norms correspond closely to the purpose the Council proposed to achieve, namely, that of inserting the Christian religion into the life of our time. They are all the more important because they are based on the general movement of reform in the Church. But since the Church really wishes to promote the spiritual riches of peoples and to admit into a Liturgy adapted to them the expression of their riches, it is certainly not injurious to the "Catholic sense" if the possibilities which the Constitution attributes to the national episcopal bodies are reduced to actuality and this quite freely. Hence it follows that for a people to have their own liturgical customs (or even their own rite, according to the Article 4 of the Constitution) is no longer to be considered a derogation of the law but rather as the normal thing, quite in accordance with the letter and spirit of the law.

This condition is altogether in accord with the authentic tradition of the Church, although at times it may have been obscured because of urgent needs. From the very beginning the Church refused to impose observances, even those that were venerable, for example, those of the chosen people (Acts 15, 28ff.) or even those proper to the West as the Popes have repeatedly declared.

Although these principles concern the whole Church and are not to be applied to any one Liturgy in particular, they have relevance to the missions especially. It seems that the Constitution wishes to consider them particularly for in mission regions the need for adapting Liturgy to the genius of peoples is greater. This can be seen from the fact that the peoples of the missions in general belong to nations whose culture at times profoundly differs from the culture in which western Liturgy took it rise and whose particular expression it is. Therefore, the difference between the Liturgy and the psychological characters of these people is at times very profound.

For the same reason Liturgy is among those elements which so-called anti-colonialism opposes. This is unjust certainly and not of the nature of things. Even where western culture still has some influence the problem remains, since a Liturgy of this kind which arose from a completely different religious sense will not be accepted with that basic sympathy which is required for active participation.

Secondary Adaptations (Art. 38 and 39) After the principles and norms the Constitution proposes the practical applications and sees two possibilities: 1. either it is enough to preserve the substantial unity of the Roman Rite while allowing secondary adaptations in it, or 2. if this is not enough a profounder adaptation will be made.

On the first solution.

1) The foundation of all adaptation is the Roman Rite, at least from the fact that it is the most widely diffused liturgical form. Now, Article 3 says that the Constitution regards only the Roman Rite and the reform which the Constitution proposes for this Rite not only for the purpose of freeing it from elements which at times deform it from its original lines, but also to make it more universal. Therefore everything that the Constitution proposes about reform concerns also the problem of adaptation which we are treating of here. Thus, adaptations bring into play the general principle imposed by the Constitution for any reform, namely, that new forms should grow organically from already existing forms (Art. 23).

2) What are we to understand by the Roman Rite? Article 38 says: "adaptations are to take place preserving the substantial unity of the Roman Rite" but it does not explain just what is meant by this name. Hence we must apply the common norms for the interpretation of canonical texts, i.e., the context and the sources. The context does not suggest preserving uniformity but rather providing for the needs of adaptation which enjoys the favor of law, at least as much as uniformity does, within the limits of the faith and the common good (Art. 37). According to recent studies, by the name of the Roman Rite two elements are meant: first, a) a primitive nucleus common to all Liturgies; b) elements which are proper to the western culture which gave it its peculiar form and expressions. The first element means that all Liturgy should stem from the tradition of the universal Church, which in matters of cult as in matters of faith constitutes the norm of all Christian life. Therefore all nations are obliged to conform to this element, which is an inheritance from the Lord. From this is clear that it is the other element which is subject to various degrees of adaptation when the substance of the Roman Rite is to be adapted to the needs of different peoples.

3) To make this whole work easier the revision of the liturgical books which is often spoken of in the Constitution will have to take account of two aspects of the problem. Both in the structure of the rites and in the composition of the rubrics must be indicated what part of the substance must be altogether preserved and at the same time what place is to be left to legitimate adaptations and differences (Art. 38). The Constitution therefore as a first step provides for translation into the various vernaculars of the typical editions of the revised books so as to provide a foundation for later adaptations.

4) The principal differences and adaptations are enumerated in Article 39 and in other Articles. They concern:

a) the rites of the sacraments; for example, the degrees and rites of the catechumenate (Art. 65), the rites of Matrimony (Art. 77) and of funerals (Art. 81);

b) the adaptation of sacramentals already existing and the drawing up of new ones.

c) ritual expression, for example, liturgical languages (Art. 34, 36, 63, 76, 101, etc.), processions, music (Art. 119), the arts (Art. 123, 128).

d) However, from the fact that the Mass is not explicity mentioned it does not follow that it is excluded, for Article 39 does not present an exclusive list of cases (it says "especially"): for example, in this Article there is nothing on the liturgical year, which is however treated in Article 107. Furthermore through music, through the use of the language in the Liturgy, through processions, the Mass also can benefit by these adaptations.

5) Since on the missions the need for adaptation is more urgent, the missions rightly enjoy the first place. But the Article of which we speak also regards regions in which the Christian faith has already been implanted for centuries and likewise independent societies of men, for example, the great religious orders. Even there where differences of culture are not very great some liturgical adaptations may be extremely useful.

6) Finally, since here there is question of adaptations for the particular needs of entire peoples, it is fitting that the competent authority in the matter be the body of bishops of the region, who will exercise their right within the limits of the typical editions of the books of which we spoke. Therefore, a part of the greatest importance and the greatest breadth is committed to them. Religious orders and other bodies of men are a special group, for the liturgical traditions which they have constitute a great spiritual treasure in the Church and expressly enjoy the favor of law (Art. 4).

More Profound Adaptations (Art. 40) The other solution which Article 40 of the Constitution provides for goes much further than the first one. For where the translation of the typical books containing the substance of the Roman Rite even with secondary adaptations added is still insufficient, a more profound or even substantial adaptation must be undertaken. In this case the second principle of adaptation must be applied.

a) In this case however it will no longer be a question of merely taking into the Liturgy certain particular usages while the Liturgy remains everywhere substantially the same and still foreign to the profound religious sense which permeates these particular usages.

b) On the contrary, the very structure of the Liturgy will have to be adapted to a religious sensibility which differs completely from our western mentality and which strives to express itself by its own rites. It seems to us very important that the Constitution bases this second solution on the essential principles of the whole problem. In the first case it is a matter of inserting certain secondary adaptations into the substantial unity of the Roman Rite which remains unchanged. Here, on the other hand, we are dealing with Liturgy or worship as such, i.e., its primitive element which in this way becomes capable of absorbing, assimilating the expressions of another culture than that of the West for example. In this fashion Article 40 is brought into relationship with Article 4, which treats of the Church's regard for all existing rites.

Article 40 lays down three conditions for accomplishing this:

1) It belongs to the national body of bishops to decide whether it

is opportune to make such an adaptation, but (differently from Article 38 on non-essential adaptations for which the territorial authority alone is competent) in the case treated in Article 40 this authority will have to submit all its deliberations to the Apostolic See, to whom it belongs to approve them. But certainly the territorial authority will be quite happy to have this help since there is question of making essential changes.

2) So that the territorial authority may make its deliberations after mature consideration and sufficient experience the Holy See will empower it to select for a determined time special groups of people among whom it can carry on preliminary experiments about the changes to be made. The method to be used in these groups will often depend on the concrete situation. But perhaps the following suggestions will be of some help.

a) Although it is not expressly stated it will be up to the national liturgical commission to direct these experiments since to it is assigned in Article 44 the conducting of studies and necessary experiments.

b) Since in the last analysis it will be the Christian people who celebrate the worship thus adapted[3] and take active part in the experiments, 1) everything must be well prepared in advance, otherwise things may easily go wrong and the experiment will fail. 2) The experiment should not be merely a theatrical presentation but a true prayer, a religious act, a true contact with the Divinity. 3) The whole manner of life of the community must be brought into harmonious relationship with the experiment so that the experiment may be its living expression.

c) The priests who preside over the groups chosen for this purpose must be experts at least well formed in the spirit of the Liturgy and of the culture with which they are dealing. They should also be guided by men who are well trained in this matter. They will have to create a new liturgical style, that is, learn again how to "celebrate," which means much more than simply following a few new rubrics or reading a few texts. All of this requires preparation and serious study.

d) It would be well to begin the experiment on marginal elements of the sacramental rite, e.g., in the chant proper to the region, the texts and style of the region, the gestures and musical instruments to be used, etc. In some regions, for example in South America, there could be introduced again into the Liturgy, after proper revision, some popular customs which flourished there before the Council of Trent. In this way proper experimentation and investigation could be carried out before introducing more profound changes.

3) Particular difficulty arises when these changes are to be expressed in the new liturgical law and this especially in mission regions. Therefore the Constitution lays down that experts are to be employed in writing these laws with the particular purpose of seeing that in the laws a spirit favorable to adaptation is preserved. The experts will be able to point out what part of the cultural expressions of the people is certainly going to pass out of use and what will remain despite social changes, and thus set firm norms for the newly adapted Liturgy. This is the terminus ad quem. As for the terminus a quo the experts will have to find those elements which underly liturgical structures. These elements consist of two parts: namely, the principles of revelation which are everywhere the same and immutable, and the essential religious sense which is also the same among all men. And they will have to bring it about that these religious elements can be incorporated in a living organism, so that they constitute a complex thing, harmoniously arranged, consisting of interdependent elements. Thus continuity will also be assured with the worship which the primitive Church received from the Lord himself for all time to come. Now, a work of this magnitude will have to be achieved slowly. Still from the very beginning it will be necessary to keep in view the end proposed and arrange all things to secure this end.

E) *The Word of God in the Liturgy*

By Peter Maria Gy, Director of the Liturgical Institute, Paris

The Importance of Sacred Scripture (Art. 24) Among the general principles of liturgical reform Scripture has a very important place. This is clear from what has already been said about the nature of the history of salvation and of the Liturgy itself, for Christ came to

proclaim the good news of salvation before fulfilling man's salvation in the paschal mystery. The Apostles also announced the paschal event and celebrated it in the Eucharist and in the sacraments. Finally the Church has always joined the reading of the Scriptures to the sacramental celebration. If Christ is present in the Eucharist and in the sacraments he is present also in his word.

From the theological importance of the word of God in the history of salvation and in the Liturgy we can understand why in all parts of the Liturgy Sacred Scripture holds a chief place (along with the sacraments) and a very broad one. Therefore it is considered in the Article under four aspects: the readings and the homily, which is very closely joined with them, the psalms, the influence of Sacred Scripture on the prayers and liturgical chants drawn up by the Church, and lastly the actions and liturgical signs whose meaning is explained by the Scriptures.

Recent years have seen a revival of interest in the Church. This Article speaks of Sacred Scripture especially in connection with the readings and the psalms. The traditional use of the psalms has been faithfully retained in the Church but the readings need to be given more place. The connection mentioned in Article 134 between readings and the homily is certainly a basic principle.

When we speak of the biblical spirit of the Church's prayers we are doing three things: acknowledging a fact, enunciating a criterion for judging their value, and affirming a principle of reform; *a fact,* because the texts of liturgical tradition generally breath a biblical spirit; *a judgment,* because the prayers and hymns which differ too much from biblical mentality are less suited for the Liturgy; *a principle of reform,* namely, that new compositions should take their rise from a biblical mentality.

It is not necessary that biblical texts be scattered throughout liturgical ones. A prayer or a hymn might have abundant quotations from Scripture and still be very far from its spirit. The prayer of the Church must be rooted in the history of salvation, whose center is the paschal mystery. It should treat biblical themes familiarly and nourish the faith rather than move pious feelings.

It is obvious that the spiritual education of all the faithful should advance in the same spirit. Pious exercises, traditional devotions, the

first prayers taught to children, catechisms to be drawn up, must also be imbued with the same biblical spirit.

The Reading of Sacred Scripture; Liturgical Preaching and Catechesis (Art. 35) What is set forth as a general principle in Article 24 here is applied in particular: Bible readings and the different forms of the ministry of the word along with intelligible rites and the use of the vernacular aid the didactic work of the Liturgy. The theological and spiritual meaning of this work must be rightly understood, for in the Liturgy Christ even now announces the Gospel (Art. 33), and the mystery of salvation is fulfilled in the word also.

1) There should be *more reading* from Sacred Scripture and it should be more varied and more suitable. There are some ceremonies without any Scripture reading at all and in which it seems desirable to introduce it, e.g., the Sacraments of Baptism and the Anointing of the Sick and the Blessings. In other cases the word of God can be fittingly announced in the first part of the Mass, for example at funerals, or in the Sacraments of Confirmation or Matrimony, but it is desirable that also when Mass cannot be celebrated there should be the Liturgy of the word (see for Matrimony Art. 78). As for the Divine Office the Council laid down that at Matins there should be more abundant readings. Finally perhaps at Mass a first reading at the choice of the celebrant could be taken from the Old Testament, as is done in the Ambrosian Liturgy.

More varied reading: to give ampler place for the reading of Scripture so that the word of God may be given in great abundance to the people of God, the texts should be varied from year to year and according to circumstances. For the lessons of the Mass the Council foresees a course of some years (Art. 51). For weddings and funerals it would be desirable that various readings should be offered among which the pastor of souls could choose those more suitable to those attending.

More suitable: The lessons of the Mass and the Office as they now stand have not had a revision for centuries. Some of them seem less suitable today, and the extension of some of the passages at times needs correction. There are certain sacred texts which are not read

now but ought to be. The reform will make the necessary changes here.

2) Since a liturgical action generally implies a sermon and this sermon is an integral part of the liturgical action, its place should be indicated in the rubrics according to the structure of the rite. The Council insists that this preaching be fulfilled faithfully and properly and that it take its rise from Sacred Scripture and the Liturgy because preaching within the Liturgy is an act of the history of salvation.

3) After recalling the importance and dignity of the sermon the Council briefly calls to mind the liturgical instruction directions. In the last ten years many studies have been published on this matter and some very good practical suggestions have been made. These still retain their value even now that the Church has opened the doors of the Liturgy to the vernacular, for the history of the care of souls shows that the need for the deacons' directions and of instruction was well recognized at the time when the Liturgy was more living and was entirely in the vernacular. But care must be taken that these directions make the faithful take part in the celebration without giving the commentator more importance than the celebration. Instruction has its proper place outside of the celebration or before it rather than during it. As for who is to give these directions, experience shows that some of them belong properly to the priest, others to the deacon or commentator.

4) The sacred celebration of the word of God is merely an imitation of the Liturgy of the word which the Church celebrates both at the Paschal Vigil and in every Mass. In the primitive Church this took place on weekdays with a station where the Eucharist was not celebrated. It is suitable that there be singing between the lessons, that there be a homily after the Gospel and, if it seems appropriate, the prayer of the faithful. Where there is no priest to celebrate Sunday Mass, at least there could be a celebration of the Liturgy of the word, which is the first part of the Mass, according to the rules set down by the Ordinary of the place.

The Homily (Art. 52) This Article changes the present discipline on two points: on the obligation of Sunday preaching and on its object.

At Masses which are celebrated on Sundays and holy days with the presence of the people the obligation now is a grave one and from this the bishop cannot dispense for just cause; on weekdays the homily is very much recommended as an integral part of the Liturgy itself. Experience shows that a short homily of only a few minutes can give very good results and greatly improve the spirit of the celebration. Since the homily is a part of the celebration, it is obvious that it is a grave abuse if the Mass continues while it is being delivered. Its place is after the Gospel, and the celebant may not continue Mass until the homily is finished.

On the subject matter of Sunday preaching the Code of Canon Law, Canon 1345, directs that a brief explanation of the Gospel or of some part of Christian doctrine be given. Therefore in order to provide for the religious instruction of the faithful some dioceses had outlines of preaching. Some of these are completely foreign to the texts of the epistles and Gospels. In saying that the homily is part of the liturgical action, the Council means to teach that the homily should be in accordance with the rest of the texts of the Liturgy and be drawn especially from the epistle and Gospel. Where there are sermon outlines care must be taken that they be in accordance with the history of salvation and based on the lessons of the Mass. If necessary these outlines should be changed. It is especially important that pastors of souls give the opportune explanations required by the biblical text proclaimed in the Liturgy and, following the example of the Fathers of the Church, present the word of God in such a way as to make it efficacious and living in the life of the faithful. Lastly the pastor, when obliged to give various recommendations or notices to the people which are useful but rather foreign to the word of God, will not give these at the time of the homily but at some other time, for example before the beginning of Mass or before the dismissing of the faithful.

Taking Part in the Entire Mass (Art. 50) By this Article are excluded many ways of speaking about the Mass which are false but at times profoundly fixed in our preaching and in the mind of the faithful. For it is false to say that one satisfies his Sunday obligation if he arrives only after the Creed. It is also false to say that the Mass prop-

erly so called does not include the Liturgy of the word. In instructing the faithful a sufficient amount of time must be spent to make them see this, and the Council urgently exhorts pastors to do this. Until this is done Protestants will rightly say that Catholics do not give sufficient honor to the word of God.

IV. THE LANGUAGE TO BE USED

By Charles Braga, C.M., Director of *Ephemerides liturgicae*

1. *General Principles* (Art. 36) The question of the language to be used in the Liturgy was one of those most discussed in the Council, which considered all the aspects of the case both pastoral and practical. On Article 36 which speaks of the languages in a general way the Fathers proposed very many observations and it could not be otherwise since the whole force of pastoral Liturgy in great part depends on the language used in the celebration.

Article 36 sets down four principles which we will discuss briefly in turn.

1) Particular law remaining in force, the use of the Latin language is to be preserved in the Latin Rites. This general norm follows the universal tradition of the Latin Church. The Latin language, that is, the language of the whole empire, was introduced into the Liturgy at Rome in the 3rd and 4th centuries. It was at that time the language in common use and was employed in all civil administration. The Latin language presented no difficulty when the barbarians invaded the Roman empire and Italy and Rome itself because they were absorbed into the secular culture of the Romans. Nor was there very great difficulty in keeping the Latin when modern languages arose, since all literary culture arose from Latin. On the other hand the reformers of the 16th Century attacked the use of Latin in liturgical rites very bitterly. Against them the Council of Trent asserted that: although the Mass contains much instruction for the faithful people, the Fathers have not thought it expedient that Mass should be celebrated everywhere (passim) in the vernacular (Denzinger No. 946). In this same session 22 the Council of Trent declared that the preaching to the faithful was to be done by means of suitable instruction and explanation about those things which were done and read in the

Liturgy. Again the attempts to introduce the vernacular into the Liturgy in the 17th and 18th centuries, at the time of the errors of the Jansenists, had no more success because of the same suspicion of an attack on the integrity of Catholic doctrine.

The decree of the Council of Trent remained at least substantially unchanged until our times when vernaculars gradually were introduced into the Liturgy. It was introduced into particular rituals for proclaiming the lessons at Mass and for particular rites.

The use of the Latin language is no longer regarded, as it was at the Council of Trent, as a fundamental protection against corruptions and errors in doctrine but rather as a sign of unity. Pius XII wrote in *Mediator Dei* (No. 60): "The use of the Latin language, customary in a considerable portion of the Church, is a manifest and beautiful sign of unity, as well as an effective antidote for any corruption of doctrinal truth." This presents another aspect of the use of Latin, for the pastoral aspect is seen in the words that follow immediately: "In spite of this the use of the mother tongue in connection with several of the rites may be of much advantage to the people." Even further, in the allocution to those who attended the Congress at Assisi, the use of the Latin language is presented by Pius XII as something proper to the priest who is celebrating, allowing for the good of the faithful a wider use of the vernaculars: "The Church has grave reasons for maintaining firmly in the Latin Rite the absolute obligation for the priest celebrating to employ the Latin language and, likewise, when Gregorian chant accompanies the holy Sacrifice, for requiring that this too be sung in the language of the Church."

The second Vatican Council followed the same line of reasoning. Although the use of the Latin language is "a beautiful sign of unity" and therefore is to be preserved in the Latin Rites as something proper to them, yet for urgent pastoral needs the use of the vernacular is permitted without substantial restriction in all parts of the Liturgy.

2. The principle is announced in the very words of Pius XII: "but since the use of the vernacular frequently may be of great advantage to the people the limits of its employment may be extended." Then in a few words of rather general nature this principle is determined:

a) No part of the Liturgy per se is excluded from the concession of the use of the vernacular both at Mass and in the administration of the sacraments and in other parts of the Liturgy;

b) Furthermore no element of individual parts is excluded. "First of all the readings and directives and some of the prayers and chants." First are named the parts which directly and immediately are addressed to the people: the readings and directives, and then the parts which are said in the name of the people or by the people: the prayers and chants. Since in this Article only the more general principles of reform are set forth, a closer distinction of the individual parts which can be said in the vernacular is kept for following chapters which expressly treat of the individual parts of the Liturgy.

3) The determination whether and to what extent the vernacular may be allowed in the Liturgy is left to the competent ecclesiastical territorial authority, that is to say, to the national or supernational body of bishops according to the norms of common law.

For this depends on the different circumstances in the individual regions, for example, the difference of culture and the language of each region, the need for greater instruction which depends in turn on the didactic nature of the Liturgy itself. No authority is better able to determine the matter directly and in the concrete than local authority.

Two things are to be remarked here: a) the authority is not left to the individual Ordinaries because this would give rise to great differences in the same region, but rather to the body of all the bishops of a territory so that uniformity of discipline may be more securely obtained. b) It is recommended that if circumstances warrant, the bishops consult the bishops of the neighboring regions which use the same language. This is very necessary in order to avoid notable differences from region to region which, since they use the same language, generally will also have the same culture, and so it is very helpful also for obtaining uniformity in composing and using the vernacular texts.

Furthermore the acts or deliberations of the territorial authority are to be approved, that is confirmed, by the Apostolic See. These words clearly show that all power resides in the body of bishops while

the Apostolic See approves, that is to see whether everything is done according to the law and to the deliberations lawfully made adds the weight of higher authority so that the decrees have a new power to bind the individual bishops. This represents a profound change in ecclesiastical discipline made by the Council. For according to the words of Pius XII in *Mediator Dei* (No. 60): "Nevertheless the Apostolic See alone is empowered to grant this permission (that of using the vernacular). It is forbidden therefore to take any action whatsoever of this nature without having requested and obtained its consent." Thus the only authority competent to provide for the use of the vernacular and its limits in the Liturgy was the Apostolic See. Now however, the Council grants this power to the territorial bodies of bishops: "It is for the competent territorial ecclesiastical authority . . . to decide whether and to what extent the vernacular language is to be used" but to the Apostolic See is left the authority and the obligation of seeing that all things take place according to law. Their decrees are to be "approved, that is confirmed, by the Apostolic See."

Furthermore to the same competent territorial ecclesiastical authority is committed the preparation and approbation of the translation of the Latin text into the vernacular to be used in the Liturgy. Behind this is the need for a more profound knowledge of the character and property of the individual languages. Up to now all translations had to be approved by the Apostolic See. However, the episcopal conferences in mission regions with the consent of the Apostolic Delegate could approve translations into the vernacular. Here again, then, is a profound change from the discipline in force before the Council.

The Apostolic Letter *Sacram Liturgiam* makes a somewhat new decree when, among the acts to be sent by the episcopal bodies to the Apostolic See according to paragraph three of this Article, it enumerates also the texts approved by the bishops, but this is not to be seen as a change in the discipline decreed by the Council but only as a condition which the Holy See requires in the concrete so that it may be sure that all the elements, including the texts, are at hand so that the decrees of the bishops may in fact be brought into practice in orderly fashion, for if, for example, the texts are not ready, the decrees in practice would remain ineffective.

Summing up, then, we may say that an understanding of the pas-

toral didactic nature of the Liturgy has led the Fathers to concede a broader place for the vernacular in the Liturgy so that the people may take part in the sacred rites consciously, and therefore also piously and actively. The power of determining this broader use of the vernacular is committed to the individual territorial bodies of bishops, reserving to the Apostolic See the right of confirming the acts of local authority and, therefore, of seeing that all things take place according to law.

2. *On the Use of the Vernacular in the Mass* (Art. 54) This Article treats of the part to be given to the vernacular in the Mass and is a further determination of the general principle contained in Article 36.

1. In Masses celebrated with the people. The pastoral nature of the concession of the use of the vernacular in the Liturgy and the principle of retaining the Latin language in Latin Rites naturally require that the use of the language known by the people should be in force only in celebrations which take place with the assistance of the people. Therefore in Masses privately celebrated by individual priests the Latin language will be retained.

2. Basing itself on the principles in Article 36, Article 54 notes the parts which can be said in the vernacular during Mass, namely:

a) "especially," that is the first place and almost universally, come the readings and the common prayer, for these are parts which primarily and per se are directly addressed to the people (the readings), or in which the people immediately take part (the prayer of the faithful). It is fitting, then, that they be pronounced in the language known to the people.

b) "According to local conditions," that is, taking into account the peculiar circumstances and needs of different places, the vernacular may be allowed also in parts which pertain to the people.

The expression "in parts which pertain to the people" is taken from No. 14 b) of the Instruction of the Congregation of Rites of September 3, 1958, which in turn refers to No. 31 of the same Instruction. According to this document, which lists four degrees of direct litur-

gical participation by the faithful, we can certainly point out as parts which directly concern the people, the parts of the Ordinary of the Mass *(Kyrie, Gloria, Credo, Sanctus, Agnus Dei)* and the parts of the proper of the Mass (the antiphons for the Introit, Offertory and Communion, and the chants between the lessons which are sung or recited by the people or by the choir, which for that matter is a part of the people). About this interpretation there can be no doubt since the relator proposed it before the voting on the second chapter of the Constitution in the Council hall.

Some doubt might remain, as the relator suggested, about the parts of the dialogue between the celebrant and the faithful, but certainly no one would propose that the celebrant's part of the dialogue be said in Latin and the part of the people in the vernacular. In this case, therefore, the part of the people seems to be more important and therefore it seems that the whole dialogue could take place in the vernacular.

3. The competent ecclesiastical territorial authority may order that the parts just indicated in the common law be said in the vernacular. But since no part of the Liturgy is per se excluded from the use of the vernacular, the Constitution foresees also cases in which a wider use of the vernacular may be opportunely granted, for in certain regions this may be very useful. In this case Article 40 is applied; that is, when there is question of a more profound adaptation the territorial authority is to arrange the limits of this adaptation and ask the Apostolic See for the faculty of introducing it. Thus provision is made to satisfy the desire of those Fathers who in the Council hall asked for a wider use of the vernacular, not excluding the presidential prayers (the Collect, the Postcommunion and the Preface) and not even excluding the Canon. A middle way is found which considers general pastoral needs and utility and solves them, and at the same time does not ignore profounder needs nor exclude them a priori.

4. But since the use of particular languages would mean that when faithful from different regions come together they could no longer take part in sacred rites by using the same language, the Constitution urges that the faithful everywhere learn to recite and to sing at least

the parts of the Ordinary of the Mass in Latin, for the Latin tongue is not excluded from the Liturgy. As a matter of fact in certain great meetings it is the only means by which the faithful can manifest in one prayer their one faith and their one mind, also externally.

To this principle is related another which pastors greatly desire, namely, that there be a typical edition of the books of chant containing simpler melodies which can be found in ancient codices, so that the people may learn to sing (see Art. 117).

5. The norms in the Constitution also add another change to the discipline so far in force since they can be applied not only to a read Mass but also to a sung Mass (see Art. 113). Up to now the use of the vernacular was excluded from sung Masses and with the result that sung Mass and, even more, solemn Mass became rarer from day to day in many churches, or was celebrated with the people merely assisting and not taking part.

This concession of the vernacular also for sung Masses, not merely for popular hymns added to the liturgical singing but for the liturgical text itself, namely, the Proper and the Ordinary, raises the great problem of drawing up the vernacular texts so that they will be in accord with the music and especially the problem of writing new melodies for these texts. This problem will be solved with the good will and hearty collaboration between musicians and liturgists. But it was necessary for the Council to state the problem for, if a problem which has to be discussed is not even proposed, it will never be solved. And just as the treasury of Gregorian chant grew up in the course of time with the Latin text, so also the new treasury of modern song will be drawn up in the course of time with the vernacular. What is good from the beginning will be retained. What is less suited to liturgical celebrations will fall of its own weight. But there is need for much good will and full understanding of new conditions on the part of liturgists and musicians alike, under the leadership in this matter of the territorial authority to whom it belongs to arrange things in orderly fashion and see that they are in full agreement with the Liturgy.

3. *On the Use of the Vernacular in Sacraments and Sacramentals*

(Art. 63) 1. The norms about the part to be given to the vernacular in the administration of the sacraments and sacramentals are found in Art. 63 and are much broader than the norms on the vernacular for the Mass. In a word, Article 63 excludes no part from the use of the vernacular and so the last step is taken in this matter of conceding the vernacular in the administration of the sacraments and sacramentals.

Up to now the use of the vernacular was allowed for the sacraments according to particular rituals approved in these last decades for many regions by the Apostolic See, or by the respective Ordinaries with permission of the Apostolic See. According to the decrees prefixed to the individual rituals the use of the vernacular was conceded "insofar as it may be necessary for the understanding and piety of the people" but with the proviso that "that the following be placed in the Latin text alone and therefore always are to be said in Latin alone: exorcisms, all the formulas for anointings and blessings and the form of Baptism itself." The same provision was made for other sacramental rites.

The new discipline, however, excludes no part of the rites of the sacraments, but it must be admitted that the text of the Article is not altogether clear at first glance, for it refers to Article 36. And Article 36 in turn refers to the norms contained in the individual chapters of the Constitution. For a full understanding of the sense of the Article we must recall its history. After the debate in the Council hall the conciliar commission proposed a text according to which all parts could be said in the vernacular with the exception of the essential form. In the voting on the entire Chapter 3 one thousand and fifty-four Fathers voted Placet juxta modum. Most of these Fathers expressed the desire that all restrictions on the use of the vernacular for the sacraments should be removed. From this desire of the Fathers came the definitive text of this Article which many had proposed in these exact terms. Their mind was, as is clear from the record, that no exception be placed as to the parts which could be said in the vernacular. The reason for this very broad concession of the vernacular in the administration of the sacraments and sacramentals is that these rites have always been seen as more directly having regard to the faithful, to whom they are directed. The suppression of the norms requiring that the essential forms be retained in Latin would tend,

especially in mission countries, to exclude any magical meaning from the sacramental rites which might perhaps be seen there if their essential part were spoken in a language completely unknown to the faithful. Conscious participation, then, on the part of the faithful can be had especially in the essential action and the words of the sacrament.

2. The determination of the part to be given to the vernacular is to be done by the competent territorial ecclesiastical authority by means of particular rituals which are to be adapted, also as regards the language employed, to the needs of the different regions. For the adaptation of the Liturgy is had especially in the rites of the sacraments and the sacramentals, i.e., on those parts which are contained in the ritual.

3. All these things are to be decreed by the competent territorial ecclesiastical authority, "their acts being reviewed by the Apostolic See." These last words have substantially the same meaning as the expression used in No. 36: "Their decrees are to be approved, that is confirmed by the Apostolic See."

4. *The Use of the Vernacular in the Divine Office* (Art. 101) The regulations in Article 101 are meant to accomplish two things: to preserve the use of the Latin language in the part of the Liturgy which is chiefly and almost exclusively, conducted by clerics (with the further intention that through sufficient knowledge of Latin provision may be made for their formation), and at the same time to bring it about that the prayer of the Church truly take place in spirit and in truth.

1. For clerics, as a general norm the use of the Latin language in saying the Divine Office is retained according to the "age old tradition of the Latin Rite." This holds for Office said in choir and also for Office said by an individual.

However, the Fathers did not forget the concrete difficulty of those for whom the use of the Latin language is a "grave hindrance from saying the Divine Office is retained according to the "the age old quite a few clerics who do not know Latin sufficiently well to be able to use it easily and fully in that daily prayer which should nourish their spiritual life. To these clerics in individual cases, that is to say

to the individual persons, considering the difficulties of each, the Ordinary can concede the use of the vernacular. However they must use a version approved by the competent ecclesiastical authority.

Furthermore clerics in individual cases (per modum actus), although they lack the faculty of using the vernacular in saying the Office, can use it legitimately—and thus satisfy their obligation—when they say the Divine Office or a part of it along with a group of the faithful or with religious who are allowed the use of the vernacular.

2. The competent superior has the power to grant the use of the vernacular in the celebration of the Divine Office, whether recited in choir or alone, to nuns and to non-clerical members of institutes dedicated to acquiring perfection. This is a real solution for the grave difficulty of these religious, especially nuns, who were obliged to recite the Divine Office daily in almost mechanical fashion since they did not understand the meaning of the prayers.

Thus for them also the Divine Office will be without many difficulties a source of piety and nourishment for personal prayer by allowing them to have their minds properly attuned to their voices as they pray (see Art. 90).

The competent superior who can give this faculty is in practice the Ordinary: the religious Ordinary for exempt communities and the Ordinary of the place for communities which depend on him.

The text of the translation to be used must be approved by the competent territorial ecclesiastical authority.

5. *Conclusion.* Having enumerated the norms for the use of the vernacular in the single parts of the Liturgy, we may briefly state as a conclusion the principles and their corollaries.

1. Although the Latin language is to be retained in the Latin Rites, yet for pastoral reasons a greater place is allowed for the vernacular.

2. The parts which first of all are allowed to be said in the vernacular are those which regard the people, that is, those which are directed to them or are said by them as their own; but other parts are not excluded per se.

3. The competent authority to determine the use and the manner of use of the vernacular is the territorial body of bishops. Their deliberations are to be approved, that is confirmed, by the Apostolic See.

4. It belongs to the territorial authority also to arrange for and approve the text of the vernacular, but since the accurate preparation of these texts would take no little time and work, and since before the general reform of the Liturgy decreed by the Council it is not always possible to have the new translations, the territorial authority may meanwhile choose one or other already existing version and have it used in the Liturgy.

5. No distinction is laid down so far as the use of the vernacular is concerned between the sung Liturgy and the recited Liturgy. Here a new problem arises as to the melodies of the texts to be sung in the vernacular. The problem will have to be solved by the united forces of liturgists and musicians in preparing texts, and by the ecclesiastical authority in selecting melodies for the celebrant and the ministers, with the purpose of obtaining uniformity, and by the commissions, whether national or diocesan, on sacred Liturgy and on sacred music in proposing the new melodies which the people are to sing.

6. Last but not least is the duty of pastors of souls to instruct the people. This need arises from the new use of the vernacular, for pronouncing texts in a language known to the people does not solve all pastoral problems. In fact in some ways it increases them. It will be up to the pastor, then, to solve them by suitable instruction so that the end which the permission to use the vernacular is intended to attain may be obtained in practice.

Let us in conclusion express the hope that all will see the true purpose of the concession of the vernacular and that from its use as an efficacious means of pastoral activity the people may be truly drawn to that conscious and active participation in sacred rites which the Council ardently desires.

V. THE PROMOTION OF LITURGICAL LIFE IN DIOCESE AND PARISH

By Jairus Mejia, Director of Liturgical Apostolate, Medellin

In this part of the Constitution, after speaking of the nature and structure (institutio) of the Liturgy, on participation in it, and on its reform, three particular questions are treated, namely: The *bishop* to whom the exercise of the Liturgy first of all belongs. The *Diocesan Liturgy* as the chief manifestation as the Church of God, especially when celebrated in the cathedral church, where it is seen in its greater splendor; and *parish Liturgy,* a concrete part of diocesan Liturgy, and on its spirit which is communal. Then the places proper to celebration are enumerated. The Liturgy truly needs all these things since it is a sensible sign and one exercised by men.

The Bishop as High Priest of his Flock (Art. 41) The bishop is rightly called the chief minister of all sacred Liturgy since he alone fully exercises the priestly offices of Christ the High Priest. Scripture uses of his office the word shepherd[1] which connotes especially his leading to life in Christ the flock committed to him. He does this first of all by his teaching office (Magisterium), his rule and by the Apostolate and therefore by the Liturgy by which especially the faithful are fed and from which they receive the life of Christ.

The bishop, then, is the high priest of his flock, that is, the principal liturgist of the particular church. To him belongs by divine right the dispensing of the mysteries of God.[2] He must, then, in the name of his church honor God and daily pray to him for his people. The people in their turn should pray with the bishop and for him, for from him the life in Christ of his faithful is in some way derived and dependent. "All should follow the bishop as Jesus Christ the Father. . . . Let no one do anything of those things which should be done in church without the bishop."[3]

For the supernatural life, namely faith, grace and the other gifts of salvation, are by God's marvelous disposition derived from Christ through the Apostles and their successors, the bishops legitimately constituted in the Church. Finally the bishops received from Christ the ministry of salvation so that they in their own right rule the

Church. Thus the dispensing of salvation depends in some fashion on them.

Again, since the sacred Liturgy is "the summit toward which all actions of the Church tend, and likewise the source whence every power flows" (see Art. 10) it follows naturally that the liturgical office is qualitatively first in the life of the bishop as it is for any priest. This is what the Council opportunely teaches and wisely wishes to inculcate in the minds of the bishops and the faithful.

Therefore all should hold in great esteem the liturgical life of the diocese. From this it is quite clear that the diocesan Liturgy should revolve about the bishop, especially when he solemnly celebrates in his cathedral church with the assistance of the priests, ministers and faithful; for the cathedral church as the seat of the bishop is, so to speak, the mother of the other churches in the diocese: There the authentic preaching of the word takes place, the true faith is proclaimed and the people of God are nourished in so many ways. Properly therefore the Constitution speaks of the cathedral as the pre-eminent place for Eucharistic celebration.

"Pre-eminent manifestation . . . surrounded by the ministers." Through the institution of Christ the Church perpetually exists as a perfect society endowed by him with duties and functions for the salvation of souls, but its supernatural power is made clearer to man more and more by its faith, by its teaching and by its works of apostolate and charity. Now, it reaches the summit and highest degree of intensity of its life when it celebrates the Liturgy, especially the Eucharist, fully and actively.[4] The Liturgy is the summit toward which the action of the Church tends and this is especially verified when the faithful take part in the one Eucharist, in the one prayer, at the one altar, with the bishop presiding, surrounded by the priests and the ministers. Where the bishop is present there the multitude is, just as where Jesus Christ is present there is the Catholic Church.[5]

Then the Church shines out before all as the perpetual witness and supreme event of salvation through the institution of Christ, then with great splendor the Church is rendered accessible to our experience; then can she truly be said to be a shining light placed upon the mountain for in the Eucharistic celebration Christ himself becomes really present in the midst of his people and the new covenant, the

work of salvation, is actually and efficaciously represented. There, finally, the unity of the faithful in Christ and with one another is more clearly shown.

For Eucharistic actions are not private, for even when the priest celebrates almost privately, by the nature of his ministry he acts in the name of the Church. However, when the people of God are united by the ministry of their pastor to celebrate the Liturgy the presence of the Church becomes much more visible.

The Liturgical Life in the Parish (Art. 42) It is quite obvious that the faithful cannot always directly take part in the pontifical Liturgy at the altar with the bishop presiding, nor can the bishop everywhere preside over his whole flock; hence it follows naturally that there is need for parishes and other groups which make up the diocese. From them and more often the faithful more easily and more frequently can and should draw their liturgical life. In the parishes also the Church constituted throughout the world is in some way represented. Now, the priests both in parish and in other communities take the place of the bishop, and their liturgical celebrations along with the holy people of God are a prolongation of the episcopal liturgy to which they are intimately related. "As the Lord united to the Father did nothing without him, either by himself or through the Apostles, so should you do nothing without the bishop and the priests."[6]

The parish, then, is the proper place for the faithful to be imbued with the spirit of the sacred Liturgy, for from it, as from the Church, they are to draw the life of Christ in the sacred Liturgy. Parishes are instituted for the Liturgy in the same way that priests are ordained for the Liturgy. The heart and center of Catholic life in parishes is therefore manifested by the sacred Liturgy, and the faithful must be profoundly renewed through the parishes, and the dioceses through the parishes, according to the mind of the second Vatican Council: "from the Liturgy therefore, and especially from the Eucharist as from a font, grace is poured forth upon us and the sanctification of men in Christ and the glorification of God to which all other activities of the Church are directed as toward their end, is achieved in the most effacacious possible way" (Art. 10).

However, for Liturgical reform to really begin it must take its start

from a renewal of the minds and hearts of pastors and faithful. Without this nothing worthwhile can be achieved in this matter. The life in Christ of each of the faithful must be renewed through his conscious full and active participation in the sacred mysteries.

"Effort must be made to see that a sense of community flourishes especially in the Sunday Liturgy." The pastor's zeal should work to bring it about that the conscience of his faithful be formed from their earliest years in the spirit of the sacred Liturgy according to the mind of the Council, so that all know and experience that they are one in Christ especially when they take active part in the sacred mysteries. For such is the spirit of the liturgical celebration that when it is absent a true and living sign of the sacrament which is manifested in the Eucharist would seem to be missing.

Especially on Sundays, when the Passover of the Lord is more vividly celebrated, the people of God should be gathered together as if drawn by the altar, and the life of the Church should be manifested by their piety, fervor and charity. In this way the parish is perceived to be the true family of God united around its pastor, who takes the place of the bishop.

Furthermore this life of the Church is manifested in the whole sacramental environment in which the spirit of Christ is diffused, and also in the recitation or singing of the praises of God and in the solemn proclamation of the word of God; therefore, only for an exceptional motive should the faithful go outside the parish to celebrate Baptisms, Confirmations, First Communions and funerals.

VI. THE PROMOTION OF PASTORAL LITURGICAL ACTION

When the Liturgical Movement and the work of liturgical reform was going forward Pope Pius XII on the occasion of the Liturgical Congress of Assisi called the Liturgical Movement a sign of the providential dispositions of God in our time, a movement of the Holy Spirit in his Church.[1]

The second Vatican Council makes honorable mention of the Liturgical Movement, repeating the same words and adding another sentence of the same Pope about the Liturgical Movement and reform in our times: "It is today a distinguishing mark of the Church's

life, indeed of the whole tenor of contemporary religious thought and action."[2]

Hence the Council recognizes the importance and the need for the liturgical renewal and urges all to strive for liturgical reform, which manifests the vigor of the Church and which is a characteristic note of the mentality and the activity of our age. Therefore in order to further and promote more and more this action the Council orders that diocesan liturgical commissions be set up and recommends that national commissions be established also.

The Liturgical Commission in the Bishops' Conference (Art. 44) In this Article, a territorial liturgical commission is not imposed but it is greatly recommended. "It is desirable that it be instituted." Its institution depends on the authority mentioned in Article 22, No. 2. This is the first time in the laws of the Church, that mention is made of a national or territorial commission on the Liturgy instituted by a superdiocesan authority. Previous documents spoke only of diocesan commissions or at most, provincial ones, but never of one for the whole territory of a country, for only in Vatican II is there consideration in the law of a superdiocesan authority outside of the Holy See.

Now, this commission is of the greatest importance, dignity and quality. It should be made up in the first place of members of the episcopal conference who, in turn, should be helped by experts in liturgical science, sacred music, art, and pastoral practice. Furthermore, so far as possible, this commission should be aided by a kind of institute for pastoral liturgy, such as there is, for example, at Trier in Germany, Manila in the Philippine Islands, and Leopoldville in the Congo.

The opportuneness and importance of these commissions to be instituted is clear from what was said about liturgical renewal in Articles 20-40, and especially in the chapter on adaptation to the genius and traditions of various peoples, for the commission instituted by the episcopal conference should treat of and regulate questions relating to adaptation and promote "studies and necessary experiments" whenever there is question of those adaptations which must be proposed to the Apostolic See.

The territorial commission, therefore, should direct and watch over

the necessary experiments so that matters proceed with due prudence, and undue haste be avoided in introducing changes. It is also up to the commission to determine the time and place for those things which should take place under the direction of ecclesiastical authority. The commission also, under the leadership of the ecclesiastical authority mentioned, is to regulate liturgical action in its territory. From all this, it is clear how great will be the influence which such a territorial commission will have in liturgical reform.

The institute of pastoral liturgy made up of outstanding members, not excluding the laity, besides pursuing its own proper ends, should be a help to this liturgical commission, both in preparing studies and in making experiments and proposing adaptations, so that the greatest certitude may be obtained on the liturgical and pastoral suitability of the proposed changes.

The Diocesan Liturgical Commission (Art. 45) *and Other Commissions* (Art. 46) For the same reasons that the Council recommends the territorial commissions, it also decrees that in each diocese there be a commission on the sacred Liturgy. The Council now orders what was greatly recommended in the encyclical *Mediator Dei,* No. 109: "so that with your (the bishops') watchful guidance, everything may be carefully carried out in accordance with the prescriptions of the Apostolic See." Likewise, the Instruction of the Congregation of Rites of September 3, 1958 (No. 118), declared this commission on the sacred Liturgy to be obligatory in each diocese along with commissions on sacred music and sacred art, which the Council orders to be established insofar as possible, in each diocese. So that the work may be done more expeditiously and with greater security, the Council recommends that these three commissions not meet separately but together and working in close collaboration, treat and solve their common problems.

I. THE NATURE OF THE SACRED LITURGY

[17] Cf., v. gr., H. Von Balthasar, *Le mysterion d'Origène,* in *Rech. Science rel.* 26 (1936) 513 sqq.; 27 (1937) 38 seqq. H. Schillebeeckx, *Le Christ sacrement de la rencontre de Dieu,* Paris, 1960.

[18] *Ep.* 187,34.

[19] On Christ as Physician cf., v. gr. J. Ott, *Die Bezeichnung Christi als* iatros *in der urchristlichen Literatur,* in *Der Katholik,* vol. 90 (1910); A. Harnack, *Mission und Ausbreitung des Christentums in den ersten drei Jahrhunderten,* Leipzig, 1924; R. Arbesman, *The Concept of Christus Medicus in St. Augustine,* in *Traditio,* 10 (1954) 1-28.

[20] V. gr., St. John Damascene, *De fide orthodoxa,* c. 15, 19; PG 94, 1060. Cfr. J. Backes, *Die Christologie des hl. Thomas von Aquin und die griechischen Kirchenvätern,* Paderborn, 1931.

[21] V. gr., *Summa* III, q 34, a. 1, ad 3. Cf. Backes, *l. c.*

[22] Cf. St. Augustine, *In Io.* tract. 120, n. 2. See the collection of patristic texts in S. Tromp, Editio encyclicae *Mystici Corporis,* nota ad § 27. Rome, 1943, pp. 82-95.

[23] *Concilium Viennense,* Denzinger 901 (480); Pius XII, Encycl. *Mystici Corporis,* AAS, 35 (1943) 204, which also quotes Leo XIII, Encycl. *Divinum illud,* A.S.S. 29 (1896-97) 649.

[24] On the Church as being, after Christ, the great and universal sacrament, cf. P. Broutin, *Mysterium Ecclesiae,* Paris, 1947; O. Semmelroth, *Die Kirche als Ursakrament,* 2 ed. Frankfurt, 1955; French edition: *L'Eglise sacrement de la rédemption,* Paris, 1963.

[25] *Sermo* 74, 2.

[26] Cf., v.g., Origen: "His glory is... the suffering of the Cross. He was glorified when he came to the Cross and suffered death." *In Ex. Hom.* 6,1: PG 12,332. For other texts cf. Tromp on *Mystici Corporis* § 25, Rome 1943, p. 79f.

[27] V.g., in the Mass and Office of the Exaltation of the Cross and in the hymn *Vexilla Regis.*

[28] *Traditio,* n. 4; ed. Botte, *La tradition apostolique de St. Hippolyte,* Münster i. W., 1963, p. 16.

[29] *In Io.* tract. VI, n. 7.

[30] AAS, 39 (1947) 528-529, no. 20.

[31] *Ibid.,* p. 529, no. 22. Cfr. etiam p. 522, no. 2.

[32] Cfr. H. Schmidt, *Introductio in liturgiam occidentalem,* Rome, 1960, pp. 47-87.

[33] Cf. Litt. Encycl. *Mediator Dei,* 1. c., p. 583, No. 171.

[34] Cf. C. Vagaggini, *Theological Dimensions of the Liturgy,* Chs. 2, 3, 4.

[35] AAS, 21 (1929) 33.

[36] AAS, 39 (1947) 532, Nos. 26, 27.

[37] Cf. *Summa* III, 82 a 6; a 7 ad 3; II-II, 83 a 12; 4 d 5 q 2 a 2 qla 2 ad 2; 4 d 15 q 4 a 1 ad 39.

[38] *These über das Gebet "in Namen der Kirche," in Zeitschr. für kath. Theologie,* 83 (1961) 307-327.

[39] *Ibid.,* p. 317.

[40] *Ibid.,* pp. 311-312.

[41] For a fuller discussion on this cf. *Theological Dimensions of the Liturgy,* Ch. 12.

[42] AAS, 48 (1956) 714.

[43] St. Thomas, *Summa* III, q. 65 H, a. 3 c.

[44] *Ibid.,* q. 73, a. 3 c. Cf. etiam 4 d 8 q 1 a 1.

[45] Roman edition, 1920, n. 228.

[46] *Summa* III, q, 79, a. 1, ad 1.

[47] AAS, 39 (1947) 532-541, Nos. 28-48; 584, Nos. 174-176.

[48] Cf. C. Vagaggini, *Contemplazione nella liturgia e contemplazione fuori della liturgia,* in *Riv. ascetica e mistica,* 7 (1962) 8-34.

[49] On this prayer cf. O. Casel, Leitourgia *munus, in Oriens christianus,* 3-5 (1932) 289-302. This is a summary of the doctrine of *Mediator Dei,* AAS 39 (1947) 534-537, Nos. 32-37; 585, Nos. 177-179.

[50] AAS, 50 (1958) 632.

[51] AAS, 47 (1955) 847.

[52] AAS, 39 (1947) 583-587.

II. THE LITURGICAL EDUCATION OF THE CLERGY

[1] Many documents of the Holy See in recent years have insisted on the liturgical education of the clergy, e.g., Litt. Encycl. Pii XII *Mediator Dei,* Nov. 20, 1947: AAS 39 (1947) 591 s.; Litt. Enc. Pii XII *Musicae sacrae disciplina,* Dec. 25, 1955: AAS 48 (1956) 17-24; Instructio S. Congreg. Rituum *De Musica sacra et sacra Liturgia,* Sept. 3 1958: AAS 50 (1958) 659-63; cf. infra n. 10.

[2] B. Botte, OSB, *A propos de la formation liturgique dans les Séminaires,* in *Maison-Dieu,* cah. 66 (1961) 70-77.

[3] *Ibid.,* 75.

[4] *Ibid.,* 72 s.

[5] From the decree of the Congregation of Seminaries and Studies, June 17, 1961, erecting the Pontifical Liturgical Institute of San Anselmo.

[6] Constitutio Apostolica Pii XI *Deus scientiarum Dominus,* May 24, 1931, art. 33 § 1: AAS 23 (1931) 205.

[7] *Ibid.*

[8] Art. 27 I 2 b: AAS 23 (1931) 271.

[9] Cf. K. Federer, *Liturgie und Glaube* = Paradosis IV. Freiburg-Schweiz, 1950; see also A. Haenggi, in *Freiburger Zeitschrift für Philosophie und Theologie,* 4 (1957) 446 ss.

[10] Cf. the circular letter of the Congregation of Seminaries and Studies of Aug. 5, 1941 *(De institutione in seminariis theologicis peculiaris cursus ad psalmos explanandos):* A. Bugnini, *Documenta pontificia ad instaurationem liturgicam spectantia* (1903-1953), Rome, 1953, 73-75; Circular letter of the same Congregation, Feb. 2, 1945 (*De institutione clericorum deque Officii divini recitatione*): *ibid.,* 82-88.

[11] Cf. C. I. C. can. 1367; Const. Apost. Pii XII *Sedes Sapientiae* 31 maii 1956, art. 37 § 1: "In novitiatu, necnon per totum subsequens tempus alumni . . . sacram Liturgiam addiscant eaque sese nutriant"; art. 40 § 2 I: "...Cultus ...atque domus Dei decoris studium et praxis apud eos excitanda sunt omnique ope promovenda."

[12] Cf. C. I. C. can. 131, 448, 591.

III. REFORMATION OF THE SACRED LITURGY

A. GENERAL NORMS

[1] Cf. Motu proprio St. Pius X, Nov. 22, 1903, *Tra la sollecitudini*: A.S.S., 36 (1903-1904) 329-339.

[2] Cf. Litt. Encycl. *Mediator Dei* AAS 39 (1947) 541-542, Nos. 49, 50; Allocution Sept. 22, 1956; AAS 48 (1956) 723-724.

[3] Cf. Litt. Encycl. *Mediator Dei:* AAS 39 (1947) 532, No. 27.

[4] Cf. Litt. Encycl. *Mediator Dei:* AAS 39 (1947) 540, No. 45.

[5] Can. 1261, C. I. C.

[6] Art. 36.

[7] Art. 39-40.

[8] Cf. AAS 43 (1951) 128-137; 44 (1952) 48-63; 47 (1955) 838-847; 48 (1956) 153-154; 49 (1957) 91-95.

[9] Cf. *Decretum de rubricis ad simplicioram formam redigendis,* March 23, 1955; AAS 47 (1955) 218-224; and *Codex rubricarum*: AAS 52 (1960) 593-734.

[10] Cf. AAS 45 (1953) 15-24.

B. NORMS DRAWN FROM HIERARCHIC NATURE, ETC.

[1] Litt. Encycl. *Mediator Dei;* AAS 39 (1947) 529, No. 20.

[2] Cf. Jn., 15, 1-8.

[3] Cf. Concilium Tridentinum, Sess. VI, cap. 16.

[4] *Hebr.*, 10, 5.

[5] Cf., *Hebr.*, 5, 9.

[6] *Ps.* 109, 4; *Hebr.*, 7, 20-22.

[7] *Hebr.*, 7, 24.

[8] *Hebr.*, 7, 25.

[9] Cf. Art. 7.

[10] Cf. Art. 5; The old oration for Holy Saturday.

[11] Cf. n. 26; St. Cyprian, *De cath. eccl. unitate,* 7. Cf. *Ep.* 66, n. 8, 3.

[12] Litt. Encycl. *Mediator Dei:* AAS 39 (1947) 538, No. 39.

[13] S.R.C. *Instr.*, sept. 3, 1958, nn. 22-23.

[14] N. 15.

[15] *Instructio,* II, b.

[16] N. 473.

[17] L. Beauduin, *Messe bassc ou Mcsse solcnnelle?* in *Quest. lit. paroiss.* 5 (1920) 92.

[18] Cf. *Instructio* S.R.C. sept. 3, 1958, n. 93; A. Bugnini, *Liturgia viva,* p. 335.

[19] Cf. Motu proprio *Tra le sollecitudini,* n. 14; Litt. Encycl. *Mediator Dei*: AAS 39 (1947) 591-592; *Instructio S.R.C. de Ordine Hebdomadae Sanctae instaurato rite peragendo; Instructio de Musica sacra et sacra Liturgia,* n. 97-98: AAS 50 (1958) 658.

[20] Art. 14.

[21] Cf. can. 1263, C.I.C.

[22] *Rom.* 13, 1.

C. NORMS BASED UPON DIDACTIC NATURE

[1] Art. 10; cf. also Art. 7.

[2] *Mediator Dei:* AAS 39 (1947) 531, No. 24.

[3] *Ibid.* 529-530, No. 22.

[4] St. Augustine, *De Civit. Dei,* l. VIII, cap. 17.

[5] Cf. St. Pius X, Motu Proprio *Tra le sollecitudini,* n. 3; Pius XI, Const. Apost. *Divini cultus sanctitatem:* AAS 21 (1929) 35; *Constitutio de s. Liturgia,* art. 14.

[6] Oration for Thursday of Easter Week: *"Una sit fides mentium et pietas actionum."*

[7] *Instr.* S.R.C., Sept. 3, 1958.

[8] Conc. Trid., Sess. XXII.

[9] Pius XI to Abbot B. Capelle, Dec. 12, 1935.

[10] .Lercaro, *La S. Messa assemblea del popolo di Dio.*

[11] Cf. Oppenheim, *Principia theologiae liturgicae,* p. 4 ss.

[12] St. Thomas, *De veritate,* 27, a 4 c.

[13] Litt. Encycl. *Quas primas,* Dec. 11, 1925: AAS 17 (1925), 603.

D. NORMS FOR ADAPTING LITURGY

*Bibliography: Liturgy and the Missions, the Nijmegen Papers, New York, 1960. In particular the closing speech of Cardinal Gracias, p. 280, the contributions of A. Seumois, p. 59, B. Luykx, p. 76, W. Bühlmann, p. 103, Mons. J. van Caulewaert, p. 202, S. Amaladasam, p. 221, J. Hirtz, p. 245.—X. Seumois P. B., *l'Adaptation dans le culte,* 3 vol. CIPA, Rome, 1957.—J. A. Jungmann, *La pastorale, clef de l'histoire liturgique,* dans *Maison-Dieu,* cah. 47-48, p. 47 ss. (le texte de son discours au Congrès d'Assise-Rome, 1956).—Mgr. W. van Bekkum, Bishop of Ruteng, Indonesia, *Le renouveau liturgique au service des missions,* ibid., p 155 ss.—Th. Ohm, *Ex contemplatione loqui.* Münster, 1960 *surtout* pp. 186, 240, 370, etc.).—B Luykx, *Ame africaine et culte chrétien,* dans *Orientations Pastorales,* cah. 88 et 89, 1963.—Periodic publications in *Rythmes du Monde* (Abbaye de St-André, Bruges, et dans *Eglise Vivante* (Louvain), *Vivante Afrique* (Namur), etc.—The excellent publication of UNESCO, Originalité des Cultures, 1953, deserves special attention from all students of this problem.

[1] The influence of faith on the constitution of the Sacraments and on the entire Liturgy is covered quite completely in the work of Schillebeekx, *De Sacramentale Heilseconomie,* Antwerp, 1952, pp. 557-663.

[2] Cf. A. Seumois, *Le problème linguistique à la lumière de l'histoire des* missions, in *Missions et Liturgie,* pp. 50 ss. In the review *Eglise vivante,* 1958, n. 6 et 1959, n. 1. Bruls has collected a series of papal texts on this subject.

[3] Cf. J. Van Caulewaert, *Pour un apostolat liturgique fructueux,* in *Orientations pastorales,* Aug. 1960, pp. 3-18.

V PROMOTION OF LITURGICAL LIFE

[1] 1 Pet., 5, 2.

[2] 1 Cor., 4, 1.

[3] Cf. St. Ignat. of Antioch., *Ad Smyrn.* 8.

[4] Cf. Rahner, *Mission, et Grâce,* Vol. II, p. 29. Mame, 1963.

[5] Cf. St. Ignat. of Antioch., *Ad Smyrn.* 8.

[6] Cf. St. Ignat. of Antioch., *Ad Magn.* 7.

VI THE PROMOTION OF PASTORAL ACTION

[1] AAS, 48 (1956) 712.

[2] AAS, 48 (1956) 724.

CHAPTER II

THE MOST HOLY MYSTERY OF THE EUCHARIST

I. PREFACE* [Bibliography]

By Joseph Jungmann, S.J. formerly Professor at Innsbruck

The Sense of the Title of This Chapter (Art. 47).* The chapter was deliberately entitled not "on the sacrifice of the Mass," but "the mystery of the most holy Eucharist," so as not to restrict the subject matter too much at the outset and so as to express under one title all that is contained in this sacrament: Sacrifice, Memorial of the Passion, Communion. These are too often separated from one another. The word "mystery" is not used here with reference to intelligibility but in the ontological sense (Sacred Thing, Sacrament), very much as in St. Ambrose, whose treatiscs On the Mysteries and On the Sacraments have come down to us.[1]

Later, in Article 47 itself, the expression "Eucharistic sacrifice of the body and blood" can be safely used in the sense which is given to it, so as to bring out the two elements which are mentioned in the Canon of the Mass: "therefore being mindful . . . we offer," namely the Memorial and the Sacrifice. In the first place, is mentioned sacrifice and immediately the unity of the sacrifice of the cross and of the Eucharist is brought out, for the text does not say "to renew the sacrifice of the cross" but "to perpetuate" it. This is almost exactly the expression used by the Council of Trent: "represent" (Denzinger No. 938). Then the second element is expressed, Memorial. The work of redemption is set forth as an object of memorial according to the doublc aspcct of the Passion and the Resurrection.[2] The description of the mystery concludes by passing on to Holy Communion, so as to add the aspcct

of the paschal banquet, citing the classical words of St. Augustine[3] and the liturgical formula.[4]

The Participation of the Faithful (Art. 48) The preceding Article spoke of the mystery of the Eucharist objectively. Now its subjective and pastoral aspects are considered. The faithful are not to assist at Mass like "silent spectators," in the words of Pope Pius XI.[5] But at once we are warned that the participation in the rites and prayers is not to be considered an end in itself, but be rather a means to lead to understanding of the mystery itself. Hence the expression, "through the rites." The various steps of such participation are set forth: to understand the mystery itself; to accompany the sacred action with action of one's own; to be nourished by spiritual food, both from the table of the word[6] and from the Eucharistic table. The next step brings us to the most important part, to the sacred action which begins with the words "let us give thanks to the Lord, our God." From the thanksgiving proceeds the offering of the sacrifice, which is set forth in such a way that the faithful themselves as they made the priest's thanksgiving their own by saying "it is right and just," so also, along with the priest, offer the sacrifice,[7] thus exercising their dignity as "a royal priesthood, a holy people." [8] But the article does not stop here, for the faithful are to be advised that as all sacrifices are in the order of signs, signifying, that is, our obedience and love for God, so also this sacrifice is only truly carried out if, from it, we learn from day to day, after the example of Christ our Savior and Mediator, to embrace and fulfill God's will and pleasure with a joyful heart and full devotion so that we ourselves may become, as it were, an acceptable sacrifice to God.

The Purpose of the Reform (Art. 49) Obviously the mystery of the Eucharist itself, from its intimate nature, tends toward this pastoral end. But, since to understand it, we proceed through "rites and prayers," it is of the utmost importance that these rites and prayers be revised and adapted to this purpose. It is not question here of revising a rite according to some archaeological or historical or aesthetic aspect, but altogether according to its pastoral aspect. In this way it differs from the reform of the Mass carried out under Pope

Pius V which was directed against the abuses and heresies of that time. In this revision of the order of the Mass, attention is to be focused on the Mass as celebrated when the faithful gather together in church on Sundays and feast days.

II. THE REVISION OF THE ORDER OF THE MASS (Art. 50)* [Bibliography]

By Theodore Schnitzler, Pastor, Cologne

There is a resemblance between the first Constitution of the second Vatican Council and the last decree of the Council of Trent which, at the end of the 25th session on December 4, 1563, committed to certain Fathers the task of revising the books of the Index, Catechism, Missal and Breviary. The mandate was carried out as regards the missal by the publication on July 14, 1570, of the Missal of Pope Pius V.

In this paragraph the second Vatican Council decrees that the order of the Mass should be revised.

What exactly is meant by the term "order of the Mass"? This technical term, at least since the edition of the missal of 1570, includes not only the invariable part of the Mass, from the prayers at the foot of the altar up to the "Orate fratres" as is suggested by the titles on the pages, but the whole immutable structure of the Mass, including the Canon, communion and the end of Mass. This is clear from the General Rubrics, (for example, XIV, "The order of the whole Mass with the prefaces, Canon and other things to be said, is to be found in its proper place"), and from the rite of celebration, (for example, VIII, 1, "he begins the Canon, saying secretly *Te igitur,* etc., as in the order of Mass"). Therefore the entire structure of the Mass is to be revised.

The following rules are laid down for this revision: 1. greater clarity is to be achieved: a) by the proper ordering of the parts; b) by the mutual connection of the parts; 2. the participation of the faithful is to be made easier.

As to 1 *a*): *the proper order of the parts* can be more clearly brought out, for example, by separating the places where the two

parts of Mass, the liturgy of the word and the liturgy of the Eucharist are celebrated, one having its proper place at the bench or in the pulpit (Ambo), the other at the altar, as is done in pontifical Mass. It can also be brought out by proclaiming the lessons in a read Mass facing the people to whom they are addressed, as is done at solemn Mass, or by revising the prayers which accompany the offering so as to make more evident that this is an offering of gifts later to be consecrated, or by separating parts which are now intertwined, for example, the embolism, the fraction, the kiss of peace, the commixtion.

As to 1 *b*), *the mutual connection of parts* can be brought out more clearly, for example, by shortening and simplifying the prayers at the foot of the altar, which overshadow the Introit.

Or, for example, concluding the Mass with the priest's blessing and the formula of dismissal, omitting the beginning of St. John's Gospel, which diminishes the importance of the reading of the Gospel of the Mass.

As for 2, *the participation of the faithful* can be facilitated, for example, by adding the prayer of the faithful, or by restoring the procession of the offertory, at least on more solemn days, perhaps using the ceremony in the Ambrosian liturgy; or, by pronouncing the principal prayers of the Canon, at least the final doxology aloud, so that the people may be able to answer Amen. Or, by restoring the ancient form for distributing Communion—"Corpus Christi"—to which the faithful answer Amen, as is done in the Ambrosian liturgy.[1] Or, by abolishing the restriction on Communion in certain Masses, for example, the Mass of the Chrism, the second and third Mass of Christmas, the Easter Day Mass.

In the 2nd part of the paragraph, the council lays down further rules for the revision of the order of the Mass.

1. *Simplification.* This seems to refer to ceremonies such as genuflections, signs of the cross, etc., and the entire pontifical Mass.

2. The ommission of duplications and less useful additions. For example, the Amens in the Canon and the silent recitation of what is chanted by the choir.

3. The restoration of certain things which have fallen out of use, e.g., readings from the Old Testament, the Prayer of the Faithful and old preface texts.

Here are to be applied two major fundamental principles:

1. "According to the ancient norm of the Holy Fathers." The phrase is from the introductory Bull of St. Pius V in the Missal of 1517, but certainly the state of studies at that time did not allow this desire to be fulfilled.

2. "Due care being used to preserve the substance," so that both Pius V and Gregory the Great, if they came to earth again, would recognize "their" Mass.

These principles could be brought into actuality without too much difficulty and in a shorter time than the drawing up of the Missal of Trent, which lasted from 1563 to 1570.

III. THE READINGS IN MASS (Art. 51)* [Bibliography]

Man lives from every word that proceeds from the mouth of God and in his Gospel Jesus Christ is the bread of life which, when consumed by the hungry, takes away their hunger (John VI, 35). Hence a double banquet is prepared in the Mass and two tables are set, that of the sacred word and that of the body and blood of Christ (Imitation of Christ, IV, 11). The council briefly states a very grave precept: "The treasures of the Bible are to be opened up more lavishly."

This implies that these treasures are at present opened rather sparingly. It is a fact that certain passages of the greatest importance concerning the life, words and deeds of our Lord Jesus Christ are never read, or at least are not read to the people on Sunday and feast-day Masses. For example, the priestly prayer of Jesus (John 17) is to be found only in the Votive Mass for Unity. The resurrection of Lazarus (John 11), the discourse with the Samaritan woman (John 4), the healing of the man born blind (John 9) are read only in ferial Masses. The beautiful description of our Lord's life in Capharnaum (Mark 1) is never read. We need only mention the little use made of the epistles and of the Old Testament.

Besides internal liturgical and religious reasons, ecumenical reasons also require greater wealth of readings so that the faithful may be imbued with the spirit of the word of God. The work then of Saint Pius X for a rebirth of Eucharistic devotion must be carried forward

in the work of the Council for a revival of love for Sacred Scripture.

This decree of the Council orders nothing more nor less than a new selection of readings to be drawn up by the post-conciliar Commission, but since a greater number of readings would hardly be contained in a single missal book, it seems that a new Lectionary is called for.

A new arrangement of readings could be made for three or four years, as the examples drawn up by experts show. In such an arrangement, for year A, the present series of readings could be continued, but improved in various places; for year B and C, and perhaps D, a variant series of readings could be offered, animated, however, by the same spirit and character as the present series insofar as the proper themes of the liturgical year are concerned. The readings from years B, C, and D could be used on week days when the same Mass formulas occur. The future commission will decide whether to choose three or four years, so long as the decree of the Council is observed, requiring that "a more representative portion of the Sacred Scriptures is to be read to the people."

Since the Old Testament also is Sacred Scripture and divine revelation, readings are to be taken from it as well. This could only be done by having a third reading in the first place in the series of readings (cf. Art. 50). Only thus can the whole history of our salvation be presented to the faithful, since the New Testament lies hidden in the Old and the Old becomes clear in the New. Prudent care will have to be taken to avoid more difficult passages and, at the same time, provide new stimulus for biblical catechesis. If we remember the words of Pope Paul VI, during his visit to the Republic of Israel, concerning the importance of the history of salvation in the Old Testament, this reading of the "Prophecy" in the Mass could be a liturgical memorial of the journey, and also, of the discussions in the Council concerning the declaration to be made about the people of Israel.

IV. COMMON PRAYER (PRAYER OF THE FAITHFUL Art. 53)* [Bibliography]

The restoration of the Prayer of the Faithful prescribed by the Council, is truly in accordance with the norm of the Holy Fathers. As the climactic position of the prayer in the Liturgy of Good Friday shows,

this prayer was considered one of the principal parts of the Liturgy of the word in the age of the Martyrs, from which time the liturgical function of Good Friday has come down to us. It is still better preserved in the ferial prayers of the Divine Office. The legitimate successors of the Prayer of the Faithful are still to be found in the customs of various peoples, e.g., in France (*prières du prône*), Germany (*Fürbitten*), Milan (*oratio super sindonem.*) The Oriental liturgies give a place of honor to this prayer which, in ancient times, in the Mass and Office, had the function not only of humble supplication, but was also a manifestation of faith and hope, after the sermon. "Let Christ dwell through faith in your hearts" (Ephesians 3, 17).

This prayer is called "common" or "of the faithful" or "solemn." It comes after "Let us pray," at the beginning of the present rite of the offertory as a response of the faithful people to the reading of the Gospel and the sermon. Here the Church prays "for all men" (1 Timothy 2, 1-2). It is called "of the faithful" because it took place after the dismissal of the Catechumens; "common" because it united the whole Christian community in very active prayer and also because of the intentions prayed for; "solemn" because it is a high point in the liturgy of Good Friday. Nothing is prescribed by the Constitution about the formula or the rite of the common prayer. The post-conciliar commission then will look into this matter and decide whether to adopt the form of Good Friday or that of the ferial prayers or of the third part of the Litany of the Saints or some other form.

As for the content of the common prayer, the Council cites only the text of Saint Paul (1 Timothy 2, 1-2) "for all men, for kings and for all who are in authority, that we may live a quiet and peaceful life in all piety and chastity before our Savior God who wills that all men be saved and come to a knowledge of the truth." The intentions to be prayed for include the needs of the universal Church, of the country and of humanity and the needs of the little church gathered together for the Eucharist and the intentions of each one present. Certainly it is the mind of the Council that the formula and method vary in the course of the ecclesiastical year and that the intentions proposed be in accordance with the spirit of the sacred seasons.

One thing about the external form is clear from Article 54. The common prayer may be said in the vernacular. From Article 36, §§ 2, 3 and 4, it is clear that the regional body of bishops is to regulate the use of the vernacular for this and also the translations of the Latin text into the vernacular.

Article 53, then, in a few words does something of very great importance, fostering the active participation of the faithful, raising men's minds and hearts to God (see Nos. 33 and 10), strengthening ecumenical bonds, preserving an ancient tradition while, at the same time, taking into account the needs of our time.

V. COMMUNION. COMMUNION UNDER BOTH SPECIES (Art. 55)* [Bibliography]

The Council recommends as a more perfect form of participation in Mass, receiving Holy Communion from hosts which have been brought, placed on the altar during the celebration or brought up by the people. Nothing is said about the manner in which these breads are to be brought. One is free, therefore, to choose to place the hosts in a sacred vessel at the beginning of the Mass and have the ministers bring it to the altar at the time of the offertory, or to have an offertory procession of the faithful or of representatives of the community, as is customary in some places. The Council strongly recommends, it does not prescribe, because there may be difficulties, not, however so frequently as some pastors of souls might think. It is greatly to be desired that the liturgical commission in each diocese give recommendations and rules on this matter.

By a decree worthy of the Council, Communion under both species, according to the ancient norm of the Holy Fathers, is to be restored.

The Ecumenical Council of Constance in the 13th session on June 15, 1415, confirmed, against Wycliffe and Huss, the custom of receiving Communion under one species only and rejected the error that Communion under both species is everywhere necessary. Later, the Ecumenical Council of Trent on July 16, 1562, anathematized the same error, viz., that the Holy Eucharist must be received under both species for salvation and that the reception of one species alone was not sufficient. Despite this definition, Pope Pius

IV, who confirmed the decrees of Trent on the 16th of April, 1564, conceded an indult to the metropolitans of Austria, Germany and Hungary empowering them to permit the Communion of the chalice to the laity, basing himself on the same Council, which left the way open to the authority of the Church to change the legitimate custom of communicating under one species (Session 21, Chapter 2). But the Catholic people would no longer accept this privilege because by that time, Communion under both species had become a distinctive sign of the Reformation. Therefore, Gregory XIII, in 1584, withdrew the indult.

At the present time Communion under both species no longer represents any danger to the faith. Hence according to the legislation of Trent ecclesiastical authority can change the practice. This the second Vatican Council decided to do in certain cases, leaving the decree of Trent in force for ordinary daily use and even for Sundays.

The reasons for the change are obviously ecumenical, but also biblical, liturgical and psychological. In disciplinary questions the Church can and should make concessions to the separated brethren in the East and the West; biblical and liturgical studies have led to the desire to restore the ancient discipline and external conformity with the Last Supper. Modern psychology, too, desires the fullness of the sign, now that there is no longer danger to faith.

The cases which are mentioned by the Council are mentioned as examples. It is to be hoped that the post-conciliar commission will add other occasions also, namely, Mass at the confirmation of an adult and Mass on the occasion of first Communion for a new convert who is already baptized, and the wedding Mass. If laymen are expressly named in the text, this is certainly not meant to exclude lay brothers and sisters on the occasion of their profession, which may be understood as either temporary or perpetual. There is no reason why a bishop, after February 16, 1964, at Ordination Mass, should not give the consecrated chalice to the newly ordained, because we know what the rite is from the ceremony which is called "Purification," and the term "Sacred Ordination" would seem to be capable of interpretation in the broad sense to include also minor orders, for this is a matter of a privilege and privileges may receive a wide interpretation.

VI. CONCELEBRATION (Art. 57-58)

By Adalbert Franquesa, O.S.B. of the Abbey of Montserrat

It happened frequently at the second Vatican Council that from concrete pastoral needs theological questions arose which opened the way to pastoral reforms which were also traditional. For true and authentic tradition is hardly ever opposed to truly pastoral adaptations. Thus the present day lack of priests brought out more clearly the need for the diaconate and minor orders. Desire for decentralization made the doctrine of the College of Bishops more timely and urgent. Thus also, the lack of instruction of many Christians required that the word of God should be given to them more abundantly in preaching.

Likewise, the idea and the suitableness of restoring the rite of concelebration arose in great part from the multiplicity of individual celebrations which certainly do not look beautiful and are, to some extent, unsuitable.

But it must be remembered that practical necessity for these reforms is not without danger for the spirit of the thing to be reformed, as is clear from the debates in the Council about the rite of concelebration. For one who wished concelebration for merely practical reasons, for example, at great assemblies of priests "if otherwise provision could not be made for individual celebrations," would not have a right understanding of the importance of concelebration, and obviously those Fathers in the Council who asked that this reason be deleted from the Schema clearly understood the danger.

The History of Concelebration. It is easy enough to prove that concelebration was always and everywhere in use both in the East and in the West from remote antiquity. However, it is more difficult to show how it spread and especially how the rite was arranged and celebrated, for there is a great difference, for example, between the rite of concelebration in the Latin Church at the consecration of a bishop and the ordination of a priest and the rite of concelebration which has been in use for many years among the Orientals. There is still greater difference between concelebration as described in the Roman Ordines and concelebration as we suppose it to have been in the first centuries of the Church.

Since the decree of 1957 it is no longer possible to make the distinction between explicit and implicit concelebration which we made in an article published in 1956.[1] That decree stated that for true sacramental concelebration it is required that all the concelebrants explicitly declare their intention by pronouncing together at least the words of institution.[2]

If there can no longer be any doubt about the manner in which the Catholic Church understands true and sacramental concelebration there still remains the very difficult question, of how we are to understand concelebration in the first four centuries of the Church. It will be a difficult matter for historians and theologians to establish the relationship between that decree of the Holy Office and the manner of concelebration in the first centuries of the Church. This is all the more difficult for us since the manner of conceiving and posing problems differs very greatly between their time and ours. We do not really know how that "presbyterium" of which St. Ignatius of Antioch speaks, acted or what they did together when they assisted the bishop at the Eucharistic celebration. And although from the Anaphora of Hippolytus it is clear that in the third century, all bishops extended their hands towards the offerings in the Eucharistic celebration,[3] it is clear also that only the president, that is, the chief celebrant, pronounced the thanksgiving. There is still greater difficulty in what we read in the Didascalia. If a visiting bishop comes to some Christian community, the bishop of the place is to invite him to speak to the people and preside over the Eucharist. But if he, wishing to give the honor to the bishop, modestly declines, then the local bishop is to urge the guest at least to prononunce the thanksgiving over the Chalice.[4] In this case one consecrates the bread and another the wine. The case seems to be quite unique and yet it shows a mentality very different from ours and it teaches us that we must proceed with great caution in these historical intricate questions.

In the Apostolic Constitutions and in the stories from the lives of Sts. Paulinus of Nola and of St. Simon Stylites the rite of concelebration is obviously practiced, but nothing is expressly said about whether all the concelebrants pronounced the words of consecration or not.[5] There is also question in the Testament of Our Lord, Jesus Christ, about a concelebration where all the priests present are ordered to

"place their hands over the breads," although they do not pronounce any words; however, they are certainly doing something specifically priestly, for while they impose their hands, the rest of the ministers and the people stand in silence doing nothing.[6]

The doubt as to whether there is true and sacramental concelebration, in the sense of the decree of the Holy Office, cannot be extended beyond the fifth or sixth centuries, for the Roman Ordo III, which represents the tradition of the time of St. Gregory the Great, expressly decrees when it speaks of Mass celebrated by the Roman Pontiff that the cardinal priests should accompany the Pope when he proceeds to the altar for the offertory, and stand at his right and left, holding the offerings in their hands and not over the altar "so that the voice of the Pontiff may more clearly be heard," saying the whole Canon together with the Pontiff, and in this way consecrating the Body and Blood of the Lord.[7] Thus was concelebration practised in the Roman Church as is clear from Ordo III, on the four great solemnities of the Nativity, Easter, Pentecost and the Feast of Sts. Peter and Paul.

Duchesne and Botte believe that the Roman Ordo represents a further evolution of this rite rather than the first explicit testimony of concelebration in the Roman Church. Duchesne believes that concelebration was in use in the Roman Church up to the sixth century at all the stational Masses in the city of Rome, and that only later was it reduced to the four chief festivals.[8]

According to the Sacramentary of Hadrian, the Pope on Holy Thursday along with the priests consecrates the oil of the sick. Amalar explains this rite as follows: "It is the custom of the Roman Church that in the confection of the sacrifice of Christ, the priests be present and along with the Pope confect with their words and hands."[9]

In the Middle Ages concelebration remained in use in many places, especially on Holy Thursday. Furthermore, in the cities of Paris, Blois, Sens, Chartres, Vienne, Angers and Orleans,[10] it remained in use until the 17th century, and in the church of Lyons, concelebration on Holy Thursday has been preserved to the present day.[11]

Although St. Thomas was well acquainted with concelebration, and proves it with theological reasons,[12] the later scholastics opposed it as less consonant with Catholic doctrine, "obscuring a very clear thing with most involved difficulties," as Cardinal Bona says,[13] because in

fact, they denied the existence of this rite in the ancient Church.

There can be no doubt that this opinion of the scholastics led to the almost complete abolition of concelebration in the western Church. For the rite of concelebration which is now observed in the Latin Church for the consecration of a bishop or the ordination of priests cannot be considered pure or authentic in its origin or in its execution, concelebration at the consecration of a bishop being found only from the 12th century, and the ordination of priests only from the 13th.[14]

Nor do the Orientals who up to the present time regularly and constantly observe concelebration, have it in its original and traditional form.[15]

The rite of concelebration according to the authentic tradition of the East and the West is an extraordinary rite, solemn and public, which requires ordinarily that the bishop or his delegate preside, for that daily concelebration in use among the Orientals in which the priests celebrate alone, without the bishop, and also that other which I might call private concelebration, which in some way substitutes for "private" Masses, is not based on tradition in any way.[16]

It must be admitted, then, that in widening the use of concelebration, the Constitution is following theological, pastoral and practical reasons, rather than historical and traditional ones. Concelebration as introduced by the Constitution must be called a real innovation, in the sense however, of Article 23, which decrees that new forms should, so to speak, grow organically from forms already existing.

The Theological Reasons for Introducing the Rite of Concelebration. The preparatory commission proposed these two theological or spiritual reasons for extending the use of concelebration in the western Church.

1) The unity of the Church is better shown in the unity of the priesthood, "because the priest consecrates only in the person of Christ, but many are one in Christ. It does not matter whether this sacrament be consecrated by one or by many so long as the rite of the Church is observed. . . . The Eucharist is the sacrament of the unity of the Church, which is brought out by many being one in Christ."[17]

2) It is better for devotion if many priests celebrate together than if each celebrates on a different altar, distracting one another and the people.

These reasons were brought forth in the Council chamber time and again by the Fathers who explained and amplified them. One Father hoped that in the Constitution there would be mention of these reasons, and he had proposed the following text for the Article: "Because concelebration by its nature fosters priestly piety and suitably manifests the unity of the Church, the Council grants the faculty of concelebrating."

The African Fathers present joyfully and unanimously approved of concelebration, "because in it is better demonstrated the unity of the Church, the unity of the priesthood in the person of Christ, and the meaning of the Eucharist as the sacrament of unity," and they congratulated the Orientals for having preserved this practise. Furthermore, they said that the people of Africa, who are naturally imbued with the spirit of community, would very well understand the deep meaning of concelebrations, as could be seen from their declarations at the Holy Thursday Mass, celebrated by one priest with simple Communion of the other priests; that such a practise, much more than abstract explanations, would help them to see and grasp the sense of the unity of the Church through the sacrament of unity and the unity of the priesthood in the person of Christ; that concelebration would be a great consolation and spiritual help to priests who so often work alone, on the days when they would be allowed to unite with their brothers by concelebrating.

As they stressed the manifestation of the unity of the priesthood through concelebration, many fathers also insisted on the increase of piety that would result for many priests from concelebration, and on the example that it would be for all the faithful. Some said that the ministerial and collegial character of the priesthood so beautifully brought out in the Roman Canon, ("we, your servants," "the offering of our service"), would receive a new meaning from concelebration.

One of the eastern Fathers present said that pastoral care must be exerted for priests as well, and that concelebration could be for them a pastoral action of the greatest importance. "For so many who live alone and almost abandoned this would be a new experience of their

union with Christ and with their brothers in the priesthood."[18]

We might sum up the theological arguments advanced by the Fathers in the Council chamber for concelebration, in the following propositions: In concelebration, it is brought out more clearly: a) That the Eucharist is the center and symbol of the unity of the Church and of the priesthood. b) That the Eucharistic sacrifice is by its nature, communal, since especially to the celebration of Mass should be applied the principle of the Constitution that "common celebration is to be preferred." c) The collegial and ministerial character of the priesthood, which is allied to the meaning of "service," so frequently and richly brought out by the Fathers in the Council chamber. d) The intimate nature of the Sacrament of Orders and the spirit of brotherhood among priests and of sonship in relationship to their bishop. In the Eucharist celebrated in common, this spirit of unity, brotherhood and sonship receives a new force and dynamism. e) The mystery of Christian unity expressed in the Liturgy. f) The union among the clergy and the faithful about one and the same altar in celebrating the one sacrifice.

To cite some of the spiritual arguments brought forth by the Fathers, from concelebration is obtained; a) great, deeper sense of the meaning of the Eucharistic celebration; b) a stimulus to piety for the priests themselves and, at the same time, an efficacious remedy against their isolation and individualism which is not infrequently manifested in their priestly activity; c) a lively reminder of their own ordination when being made into the likeness of the priesthood of Christ, they were also made partakers of the priesthood of their brethren; d) a great example and edification for the faithful and, at the same time, an increase of true and authentic Eucharistic piety; e) new progress toward union with the Orientals, who hold this rite in such great honor.

What the Oriental Fathers Felt about Concelebration. Naturally, the Oriental Fathers followed the debate on concelebration in the Council hall with the greatest attention. In the name of the whole Monastic Order, one abbot rightly affirmed that those are unwilling to concede an extension of concelebration, either from not properly understanding the idea of the honor of God, or piety, or for theological reasons,

offer an affront to Oriental Catholics and to the separated brethren of the East. One Oriental Father, surprised that so much difficulty could be raised about a rite so common among them, said, "among us concelebration is the rule, and individual celebration the exception." And explaining the rite of concelebration, he said, "the custom of concelebration, which is apostolic and traditional, is not founded on any practical necessity. In other words, we concelebrate not for lack of a sufficient number of altars, or to save time. We concelebrate because through concelebration, the unity of the priesthood is better demonstrated, as well as the unity of the mystical sacrifice; fraternal charity is fostered among priests, and the notion of public work which liturgical action always is, is more clearly shown."

A Maronite said, "If we keep in mind the sense of the rite and its tradition, it would seem that permission for individual celebration should be required, rather than for concelebration." And if the Constitution promulgates as a general principal that, "liturgical actions are not private actions" (Art. 26) and that, "common celebration is to be preferred" (Art. 27), it is not clear why limits should be set on concelebration or why it should be conceded only for practical reasons, for the Eucharist, according to St. Ignatius of Antioch, is rather the act of the priesthood in union with his bishop, than the act of the individual priest.

Some Fathers were moved by theological reasons to admit the principle of concelebration, but wished to limit it to those cases in which it seemed more opportune or necessary to manifest the ecclesiastical and sacramental unity for the edification of the Christian people, as for example, on Holy Thursday,[19] in the convcntual Mass of monastic communities, on the occasion of Synods and Councils, and in general for meetings of priests with their own bishop.

The Practical Reasons for Concelebration. Certainly everyone must agree that there is great inconvenience when individual Masses are celebrated at grcat meetings of priests or in large monastaries or great Sanctuaries.

One of the Fathers in the Council hall perhaps pointed out the true root of the difficulties when he said that many priests, when they celebrate their individual Mass, are thinking more of their individual

piety than of the good and the edification of the faithful. As a matter of fact, not infrequently, this manner of individual celebration does not favor the piety of priests or faithful, as the bishop of Lourdes very well expounded to the Fathers,[20] speaking of the multiple, simultaneous and often hasty celebrations in that Sanctuary. Concelebration there would be a great example for priests and faithful, who flock there to the shrine of the Mother of unity from all parts of the world.

The rite of concelebration properly and worthily carried out would undoubtedly be a marvelous manifestation of the unity of the priesthood, of which Fathers spoke so eloquently at the Council, and at the same time, an efficacious remedy for making the Eucharistic celebration dignified. For in these multiple and simultaneous celebrations, the Eucharist does not stand out so clearly, as the cause and symbol of the unity of the Church, and this difficulty grows daily greater as new generations grow up imbued with a more lively sense of community.

Different Opinions about the Usage of Concelebration. Among experts in the Liturgy in recent years there are two opinions, not about the fact of concelebration, which all admit, but rather about its mode or frequency. To put it briefly, with some danger of oversimplification, we might speak of a German and a French opinion. The liturgists from the Liturgical Institute of Trier, although admitting concelebration as an extraordinary event since it is clear from history and tradition, still prefer for ordinary gatherings of priests a community celebration in which all the priests assisting take part by words and especially by sacramental Communion. They believe that this manner of participation in Mass was at certain times customary even for priests, and it is certainly preferable when there are many priests present.[21] On the other hand, the liturgists of the Center of Pastoral Liturgy in Paris say that, while concelebration is an extraordinary event, it is nevertheless in constant use in the East and in the West. Furthermore, they believe that the evolution or progress of Eucharistic mentality and piety in our times must be taken into account. Now this evolution would seem to require that priests, more frequently than before, exercise their priesthood fully and personally in the supreme act of worship. Therefore, they are for a more frequent use of concelebration.[22]

However, some of them prefer that concelebration, "which according to the tradition of the Church is a solemn rite," be limited to feast days or days when there is a great concourse of people. Others, however, keeping in mind the circumstances of today, rather than traditional and historical reasons, desire that concelebration as a normal and ordinary rite be extended more.

The Mind of the Council. The Council, without descending to particular cases, left wide possibilities open. There is no doubt that the Article on concelebration was improved from the debates in the Council on the idea or concept of concelebration and on its practical extension. Both tendencies were kept in mind. On the one hand, the legitimate desires of the majority were kept in mind, and on the other, due regard was had for the observations and fears of some of the Fathers. Taking all these things into account, the Council decreed the following:

1) Except for the cases to be established in the new pontifical, concelebration is never of obligation.

2) Except for cases established by the common law, concelebration may take place only with the permission of the Ordinary.[23]

3) Even after the permission of the Ordinary is secured, any priest remains altogether free either to concelebrate or to celebrate individually not, however, in the same church and at the same time as concelebration is going on, nor on Holy Thursday, when individual celebrations will be forbidden as they are at present.

The present Article clearly expresses the cases of concelebration given in common law or dependent on the Ordinary. Among the first are enumerated: a) The Mass of Chrism and the Evening Mass on Holy Thursday.[24] b) Masses at Councils, bishops' meetings and synods.[25] c) Mass at the blessing of an abbot.[26]

Dependent on the permission of the Ordinary are, a) The Conventual Mass or the principal Mass in churches[27] when the needs of the faithful do not require that all priests available should celebrate individually. b) Masses celebrated at any kind of priests' meetings, whether the secular clergy or religious.[28]

On the Rite of Concelebration. In this Article, all particulars were suppressed, leaving only the general principle that a new rite for concelebration is to be drawn up, for the rite now in use in the Roman Church for the consecration of a bishop and the ordination of priests is in every way quite imperfect.[29]

Since the Council for executing the constitution of the Liturgy when it draws up the new rite for concelebration will certainly use what was prepared by the preparatory commission, it may be useful here to express the opinion of that commission, namely: a) That the concelebrants after the offertory should stand around the altar dressed in priestly vestments, or at least in alb and stole.[30] b) That the number of prayers to be said together by the concelebrants be reduced.[31] c) That they may be able to communicate under both species.[32] d) That only the chief celebrant makes the gestures and signs of the cross.[33]

Two Articles were suppressed from the schema drawn up by the preparatory commission. The first concerns the number of concelebrants, which was committed to the Ordinary of the place, taking into account local circumstances. And the second read, "the disposition of Canon 824 of the Code of Canon Law regarding the stipend of the Mass holds true for each concelebrant."[34]

Although the Council did not wish to determine anything about the number of concelebrants, certainly the rite of concelebration becomes more difficult with a large number of concelebrants. With a small number, the majesty and dignity of the rite may easily be preserved,[35] but when there is a large gathering of priests, it will require much more work and a very profound sense of concelebration to bring about a worthy celebration.[36] The chief difficulties arise from the place which the concelebrants are to occupy, namely, about and in front of the altar, from the sacred vestments which they are to wear and especially from Communion under both species.[37] The new Ritual will have to keep all these things in mind.

The Ecumenical Importance of Concelebration. It is well known that some of our separated brethren were profoundly moved by the Constitution on the Sacred Liturgy. One of the observers at the Council confessed that with very few exceptions he could freely accept the

Constitution. Another said that he would use it as his basis for his readings in Liturgy.[38]

The preamble to the Constitution which adopts as its own the purposes of the second Vatican Council expressly affirms that one of the purposes of liturgical reforms is, "to foster whatever can favor the union of all believers in Christ." Since this is so, we may be permitted at the end of this commentary to do what many Fathers in the Council did, underline the ecumenical importance of these Articles which treat of restoring concelebration.

If Communion under both species is the expression of the liturgical doctrine on the laity elaborated in the Council, (the law of prayer being the law of faith) concelebration in a certain way expresses in worship the collegial character of the Christian priesthood. For concelebration by its nature manifests the unity of the priesthood, which is seen in a new light from the doctrine of the collegiality of the bishops. This doctrine, as is well known, is the true key point of the second Vatican Council.

If the rite of Communion under both species greatly appeals to reformed Christians, concelebration will help to tighten the bond with our Oriental brethren.[39]

Both rites fully correspond to the communal and social nature of our age, and therefore to that updating of the Church which, according to the mind of John XXIII, was to be fostered and promoted by the second Vatican Council.

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[1] There are many studies on the word "mystery," cf., e.g., B. Neunheuser, *Mysterium,* in *Lexikon f. Theologie u. Kirche,* VI (1962) 727-732; P. Visentin, *Mysterium-sacramentum dai Padri alla Scolastica,* in *Studia Patavina,* 4 (1957) 394-414.

[2] Cf. the Eucharistic prayer of Hippolytus of Rome: "Memores igitur mortis et resurrectionis eius"; *La Tradition Apostolique de S. Hippolyte* ed B. Botte, Münster, 1962, 16.

[3] St. Augustine, *In Io. tract.* 26, 6, 13.

[4] Magnificat antiphon for Corpus Christi.

[5] Pius XI, Encycl. *Divini cultus*: AAS 21 (1929) 40; Bugnini, 65.

[6] The expression "table of the word" is no longer in the text because, as some one remarked, it was not fitting to juxtapose this figurative use of "table" for the word of God with its literal use for the Eucharist.

[7] Pius XII, Encycl. *Mediator Dei*: AAS 39 (1947) 555-557.

[8] 1 *Petr.,* 2, 9.

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III. THE READINGS IN MASS

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*Bibliography: P. Alonzo, *Oratio fidelium,* Finalpia, 1928.—M. Cappuyns, *Les "Orationes solemnes" du Vendredi Saint,* in *Quest. lit. paroiss.* 23 (1938) 19 sqq.—E. Lengeling, *Fürbitten, in Lexikon fur Theologie und Kirche,* IV, 360.

V. COMMUNION

* Bibliography: J. A. Jungmann, *The Mass of the Roman Rite,* I 480-490.—*Dict. Theol. cath.,* III-1, 55[2].—*Lex. f. Theol. u. Kirche,* VI, 744, 410, 106.

VI. CONCELEBRATION

[1] Cf. A. Franquesa, *La concelebración. Nuevos testimonios?* (= Scripta et documenta, 7) Liturgica I, Monserrat, 1956, pp. 67-90.

[2] Cf. AAS 49 (1957) 320: Dubium: An plures sacerdotes valide Missae Sacrificium concelebrent si unus tantum eorum verba Domini: "Hoc est enim Corpus meum" et "Hic est calix . . .", super panem et vinum proferat, caeteri vero verba Domini non proferant, sed, celebrante sciente et consentiente, intentionem habeant et manifestent sua faciendi verba et actiones eiusdem. Et responsum fuit: "Negative, nam ex institutione Christi, ille solus valide celebrat qui verba consecrationis pronuntiat".

[3] ". . . illi vero offerant diacones oblationem, quique imponens manus in eam cum omni presbyterio dicat gratias agens: Dominius vobiscum . . ." Cf. J. Quasten, *Monum. Euch. et Lit. vetus.,* Bonn, 1935, 29.

[4] "Et si episcopus advenerit, cum episcopo sedeat eundem honorem ab eo recipiens. Et petes eum tu, episcope, ut adloquatur plebem tuam, quonian peregrinorum adloquium iuvat admodum . . . Et si in gratia agenda ipse dicat, si autem,

cum sit prudens et honorem tibi reservans, non velit, super calicem dicat". *Didascalia* II, 58, 3, ed. Funk. Cf. Franquesa, *art. cit.*, p. 83.

[5] Martène says that Book VIII of the Apostolic Constitutions presents: "the bishop celebrating, with the priests offering at the same time." Certainly the priests stand "to the right and left" of the Bishop, like "disciples assisting the master," and the bishop himself "prays by himself with the priests." However, it seems that the bishop alone pronounces the words of consecration, (cf. Quasten, *o.c.*, 212).

This is how Uranius the priest describes the visit of two friends, Simmacus and Acindimus, to St. Paulinus on his deathbed: "Et quasi profecturus ad Dominum, iubet sibi ante lectum suum sacra mysteria exhiberi: scilicet ut una cum sanctis episcopis Symmaco et Acindimo oblato sacrificio, animam suam Domino commendaret, simul etiam et eos, quos pro disciplina ecclesiastica a communione sacri mysterii extorres esse praceperat, ad pacem pristinam revocaret" (*Epist. de obitu S. Paulini ad Vacatum*: PL 53. 860-861).

When the Bishop of Antioch went to visit St. Simon Stylites, according to Evagrius, "Ambo simul convenerunt et cum immaculatum Corpus sacrificassent, vivificam communionem sibi mutuo impertierunt" (*Hist. Eccles.*, I, 13, pp. 86, 2454).

[6] "Episcopus itaque manum imponat super panes collocatos super altare, atque simul presbyteri imponant manus. Ceteri autem sint tantummodo stantes (in silentio)," Quasten, *o.c.*, 249.

[7] "Et, accedente pontifice ad altare, dextra lavaque circumdant altare et simul cum illo canonem dicunt, tenentes oblatas in manibus, non super altare, ut vox pontificis valentius audiatur, et simul consecrant corpus et sanguinem Domini, sed tantum pontifex facit super altare crucem dextra levaque" (Andrieu, *Les Ordines Romani du haut Moyen âge,* II, 132).

[8] *Origines du culte chrétien,* 3 ed., Paris, 1920, 185, note 2. The Ordo III and Ordo IV (in Andrieu) represent this later stage.

[9] *De eccl. off.* I, 12: PL 105, 1016. See the ivory dyptich of the IX-X century from the Fitzwilliam Museum at Cambridge, and in the Stadtsbibliothek in Frankfort, where without any doubt the rite of concelebration is depicted (cf. DACL III-2, c. 2476-2477).

[10] Cfr. BUENNER, *L'ancienne liturgie romaine. Le rite lyonnais,* Lyon, 1934, 269; *Maison-Dieu,* cah. 35 (1953) 72-74.

[11] DACL., III-2, c. 2476-2481.

[12] *Summa Theol.* 3, q. 82 a. 2 ad et 3.

[13] *Rerum lit.,* Augustae Taurinorum, 1749, II, p. 22. Cf. also Catalani, *Pont. Rom. comm. ill.* 1738, I, p. 141. Bellarmine and Cajetan oppose concelebration.

Cajetan says that if it is not possible to suppress it entirely, at least the concelebrants should omit the words of consecration, lest by anticipating the bishop in pronouncing them they usurp his prerogative.

[14] Cf. A. G. Martimort, *Le rituel de la concélébration eucharistique,* in *Ephem. lit.* 77 (1963) 158 ss.

[15] Afanas ev, lector in the Orthodox Institute of St. Sergius in Paris, calls the present-day manner of concelebration among the Orientals a "liturgical paradox."

In the Council hall one of the Fathers from Egypt said that the Church of Alexandria, which has not been influenced by the Latin Church or by the Orthodox Church, does not have concelebration "in the strict sense." The words of consecration are said by one celebrant. He is the only one who celebrates, although another priest is present serving as "assistant priest," performing different actions and saying some of the prayers. There is no concelebration in this rite, neither in the consecration of bishops nor in the ordination of priests.

[16] If the cases cited from the lives of Sts. Paulinus and Simeon are true cases of concelebration, it must be admitted that in exceptional cases concelebration could take place quite simply and almost privately.

[17] *Summa Theol.,* loc. supra cit.

[18] Cf. supra what P. Gy, OP says in *Maison-Dieu,* cah. 77 (1964) 128.

[19] All are not in favor of concelebration on Holy Thursday. One of the Fathers expressed the opinion that concelebration on that day would not be in conformity with what Christ did long ago, nor with tradition, nor with a true and profound liturgical sense. Everything went to prove that the whole action on this day should be performed by one celebrant as a living representation of Christ, while all others present, priests included, received from his hand like the Apostles. On this day the celebrant, because he represents Christ, cannot be considered first among equals. While this opinion is not altogether without foundation, it must be said that not even in this case does concelebration lose its profound significance. It was in fact on this day that quite a few churches retained the custom for centuries.

[20] He said that time and again he had approached the Holy See to obtain permission for concelebration at the Shrine of Lourdes; first of all to avoid the surprise, or even scandal, of the faithful on seeing so many hurried celebrations of Mass; but especially in order to bring out the unity of the sacrifice, of the priesthood and of the Christian people, which would be more clearly demonstrated by this liturgical practice than by many learned explanations.

[21] Cf. *Liturgisches Jahrbuch,* 13 (1963) 179.

[22] Cf. *Maison-Dieu,* cah. 6, 7, 34, 35, and *Quest. lit. paroiss.* 1923, 38, 51, 53, 55, 56, 57 et 62.

[23] Some 600 Fathers asked that the word "Ordinary" be specified by adding "of the place." Therefore the Commission corrected the text to show that it pertains to the bishop per se to regulate the practice of concelebration in his whole diocese, consequently in the churches of exempt religious also, according to the norm of the law (cf. Canon 1261 § 2, No. 1). However, the religious Ordinary does not lose his right to determine whether and in what circumstances concelebration may be practiced in his church.

[24] It is to be hoped that the post-conciliar commission will satisfy the wishes of many Fathers by adding to this list at least the Mass of the Easter Vigil.

[25] Up to the end of the 19th century all who took part in such gatherings took part also in the Mass celebrated by the one who presided and received Communion from him. Pius IX highly recommended the reception of Holy Communion by the bishops who assisted at provincial Councils. (Cf. B. Fischer, *Kommunion der Bischöfe beim Provinzialkonzilien des* 19 *Jahrhunderts,* in *Lit. Jahrbuck* 3 (1953) 84-87; *Maison-Dieu,* cah. 77 (1963) 129). One of the Fathers, basing his request on this tradition, asked that there be concelebration on some occasions in the Council hall. We know that at the end of the second session quite a few Fathers signed a letter addressed to the Pope requesting permission for concelebration in the Council hall.

[26] This will put an end to the ceremony which is found in the present Pontificial for the blessing of an abbot. Just as at the consecration of a bishop, the new abbot says all the prayers of the Mass, including the Canon, aloud with the presiding bishop. But he does not say the words of consecration. This is a simulation of true concelebration.

[27] As the relator made clear the word "churches" is to be taken in a broad sense to include also the semi-public oratories of religious.

[28] This is a broader concession of concelebration for which obviously the presence of the bishop is not required.

[29] Cf. Martimort, *art. cit.;* et *Maison-Dieu,* cah. 77 (1964) 131.

[30] In the Pontifical of the Roman Curia of the 12th century, which spread throughout Europe, the rubric reads as follows: "After the Offertory the priests go to the altar, to stand at the right and left of the altar with their missals." (Andrieu, *Le Pontifical romain* . . . II, p. 349). In the Roman Pontifical first printed in 1485 this rubric was changed to read: "The priests who have been ordained go behind the bishop, or here and there as they find convenient, and kneel on the floor, having their missals in front of them, etc."

[31] In the older documents, e.g., in Ordo Romanus III (Andrieu, *Ordines Romani,* II, p. 131) the cardinal priests "say the Canon" but not the rest. This

was still observed in the 12th century, according to Canon Benedictus (Fabre-Duchesne, *Le Liber Censuum de l'Eglise romaine,* II, p. 146).

But besides the historical reasons there is especially the practical reason to be considered: to say such a long series of prayers "distinctly and slowly" especially while the chief celebrant is singing or making gestures, takes too much time and tires the people out.

[32] Communion is always received under both species at the Mass for the consecration of a bishop, and by the deacon and subdeacon in the Papal Mass. This was true also at priestly ordination in the 13 century according to the Pontificale Romanae Curiae (Andrieu, *Le Pontifical romain,* II, p. 350). It is desirable today because it is fitting that all who concelebrate receive under both species.

[33] This is what happens at the Mass for priestly ordination, and this is what was done when the cardinal priests concelebrated with the Pope.
[34] This was decreed by Benedict XIV when he approved the Maronite Synod. Cf. also M. de la Taille, *Mysterium fidei,* Paris (1921), 354-356).

[35] Those who assisted at the Jubilee Mass of Cardinal Lercaro of Bologna on Pentecost, May 17, 1964, will not easily forget the concelebration by five bishops. This was the first time concelebration was practiced according to the rite prepared by the Commission for implementing the Constitution on the Liturgy. Every detail was prepared with loving care and there was full and active participation by all those present.

[36] If the true inner meaning of this sublime rite is not understood it can quickly degenerate and lose its effectiveness. In the present liturgical renewal three mental attitudes must be avoided: *a*) that of those who are set immovably in routine and want nothing at all to be changed; *b*) that of those who are too eager for novelty and look for change for its own sake rather than for the true meaning and spirit of renewal; *c*) that of those who, without putting their heart and soul into it, and without knowledge or judgment, let themselves go along with anything, admitting things which in other circumstances they might have rejected.

[37] The more perfect rite for Communion is that in which the concelebrants receive part of the same Host and drink from the same Chalice,—one bread and one cup, whether all put their lips to the same chalice, as the Orientals do, or use a straw or tube, according to the Roman tradition. However, both these methods seem too time consuming where there are many concelebrants. To move more rapidly two possibilities are open: 1) The one used by the Orientals, but only for the Communion of the faithful, which consists in dipping the Host in the Sanguis and giving it to the communicant. This is called Communion by instinction. 2) A method that has been used in the past, although not very frequently: Each communicant has a small cup into which at a given moment the Sanguis is poured from the one common chalice which has been consecrated.

Cf. *Quest. lit. paroiss.* 8 (1923) 22, which carries a picture of a large tray with such little cups arranged around the rim.

[38] Paolo Ricca, a Protestant, writing in the magazine "Il Mulino" of Bologna (13 [1964] 77) says: "The Constitution on the Sacred Liturgy is permeated with a biblical and evangelical spirit.... A non-Catholic Christian can find many things in it which he will cherish because of their biblical inspiration. Thus, for example, the urgency with which the communal character of the liturgical action is pointed out, as well as the need for proclaiming and propounding the word of God to the people.... In short, when we get around to working out an ecumenical theology of Christian worship, even the non-Catholic Christian will have to have recourse to this document."

G. Linbeck, a Lutheran observer at the Council, says: "After the liturgical renewal the Catholic Church may perhaps be seen as more faithful to the Gospel and more obedient to the word of God than some Protestant churches" (Herder-Korrespondenz, March 1963, 297). M. Nissiotis, another observer, who represented the World Council of Churches, at their executive session held at Odessa, February 10 to 14, 1964, said that the Constitution on the Sacred Liturgy represented the outstanding fruit of the II Vatican Council, especially because: "in this Constitution the paschal joy of the Resurrection is placed as the center and also because it allows ample use of the vernacular in liturgical celebrations (cf. Service oecumenique de presse et information, Feb. 13, 1964).

[39] This would especially be true if, as one of the Eastern Fathers desired, permission were given for priests of both rites to concelebrate together, at least on some solemn feasts. In this connection it will be helpful to recall the beautiful words of the Ecumenical Patriarch Athenagoras on receiving the chalice given to him by the Pope in Jerusalem: "From my inmost heart I desire and look forward to the time when I shall be able to mix the water and the wine for the Eucharist in this chalice together with Pope Paul."

CHAPTER III

THE OTHER SACRAMENTS AND THE SACRAMENTALS

I. INTRODUCTION* [Bibliography]

By Charles Rossi, Bishop of Bugella

Chapter III of the Constitution does not consider the sacraments under the aspect of dogmatic theology (divine institution, causality, effect, etc.) nor under their juridical and moral aspects (obligation, competence, conditions, for valid and licit administration and reception, etc.), but only under the liturgical and pastoral aspect. It treats of revising and adapting the rites of the sacraments so that their nature and effects may be understood and they may be more fruitfully received. This may be said with due allowance also of the sacramentals.

It is to be observed that the word "sacrament" is not here taken in the wider patristic sense of "mystery," in which for example, Sacred Scripture is also called the sacrament of the word of God, or the mystery of Christ or the Church itself is at times, called "a sacrament," but in a specific, and I might say, scholastic sense, that is, in the sense in which the Council of Trent enumerates seven sacraments instituted by Christ.[1]

1. The heading reads: "the other sacraments," because Chapter II treated of the most holy mystery of the Eucharist, which is the greatest sacrament because, while under sensible signs it signifies and renews the bloody sacrifice of Christ, it remains the source and origin of all sanctification in the Church. A sacrament is, in Saint Thomas' words, the sign of a sacred thing as sanctifying men.[2]

The sacrifice of the Cross which endures sacramentally in the Eucharistic sacrifice, has two ends, namely, worship and salvation; for while Christ, the perfect Priest of the Father, by the offering of him-

self, renders supreme worship to God "through obedience unto death," he works the redemption of men, giving them life and sanctifying them by his death. These two ends are intimately united because by God's merciful providence, the very sacrifice of the Incarnate Word, which is most perfect worship, is for men the one source of salvation, and men who are freed from their sins, and sanctified through the sacraments are made worthy to attain their end, namely, the glorification of God. Hence, Saint Thomas says: "in the use of the Sacraments, two things may be considered; divine worship and the sanctification of men."[3]

Therefore the Constitution, after considering the Eucharistic sacrifice, the summit of all divine worship and the origin and power of all the sacraments whence the power to sanctify flows, logically treats of the sacraments whose purpose is "to sanctify men, to build up the body of Christ, and finally, (i.e, as their end) give worship to God" (Art. 59).

Hence, by grace, which flows from the sacrifice of Christ and is given to men in the sacraments, not only are new creatures reborn to praise God worthily, but they are taken by Christ to adhere to him so as to build up the Mystical Body. For through Baptism, man is inserted into the Mystical Body and, through the other sacraments, he has a vital part in that Body.

3. Since the sacraments are signs which also signify the sacred thing which they contain and effect, they pertain also to instruction. Their celebration, besides the essential elements for the valid confection of the sacraments, consists of rites, prayers, monitions, etc., which suppose faith and also dispose the faithful to understand the power of the sacraments and to fruitfully receive the grace to lead a Christian life, i.e., "to worship God duly and to practise charity" (Art. 59). Hence the Council urges that the faithful understand the sacred rites and frequent the sacraments to nourish their Christian life.

4. Besides the sacraments instituted by Christ, which confer habitual grace from the thing itself, (ex opere operato) there are other sacred signs which are aids to the spiritual life of the faithful. They

were instituted by the Church and have their efficacy from the action of the Church (ex opere operantis Ecclesiae) as is taught in the encyclical *Mediator Dei*.[4]

By the name Sacramentals, modern usage does not refer to those rites which the Church uses to adorn and enrich the essence of the sacraments, in order to heighten the understanding of the faithful as they receive them, but things and actions to which some spiritual power has been attached through the prayer of the Church for the good of the faithful. By the institution of the sacramentals, the Church like a wise Mother, shows her care that as far as possible all events of life may in some way be sanctified, and that the things which men use may have something sacred in them, and may serve at least indirectly for the worship of God and the good of souls.[5]

Therefore, not only the sacraments but also the sacramentals, in their own way, are directed toward the sanctification of the faithful, conferring on them, through the prayer of the Church, some spiritual help so that they may be disposed to receive the sacraments properly and may be able to direct all the events of their lives and the things which they use toward fulfilling the will of God.

But since no supernatural grace, whether habitual or actual, is given to men which does not flow from the mystery of Redemption, the Constitution, in Article 61, teaches that the power of the sacraments as well, derives from the paschal mystery of the Passion, Death and Resurrection of Christ.

5. Sacred signs are not immune to human changes. With the exception of those things which were laid down by Christ our Lord, the rest may in the course of time become less suited or insufficient or in need of further clarification. Therefore, with changing conditions, especially in our times, when human genius has invented new instruments of activity, and new modes of life have arisen, it is altogether fitting that the changeable rites in the administration of the sacraments and the sacramentals be revised and adapted for the greater utility of the faithful today (Art. 62). This is clearly alluded to in the encyclical *Mediator Dei*.[6]

So that these changes and adaptations may take place not arbitrarily, but according to law and rightly and prudently, the Council

lays down general norms which the post-conciliar commission, or other organs to be set up by the Supreme authority in the Church, will reduce to particular dispositions and formulate as laws.

II. THE SACRAMENTS OF CHRISTIAN INITIATION

By Ignatius Oñatibia, Member of the National Spanish Liturgical Conference

Articles 64 through 71 treat of the Sacraments of Baptism and Confirmation, which along with the Eucharist, constitute initiation into Christian life. These three sacraments considered under their theological or historical or liturgical aspect, are so inter-connected that they form one whole.[1] The reform of the Liturgy will have to bring out this mutual relationship in the rite itself more clearly, so as to throw light on the intimate nature of these sacraments.

THE SACRAMENT OF BAPTISM

Anyone who is acquainted with the historic evolution of the rites of Baptism is aware of the need for a radical revision of these rites. The different rites which in the primitive Church marked the successive periods of the adult catechumens in their progress toward Baptism were later contracted into one continuous rite and used for adults and —in a shortened form—for the Baptism of children as well. Changes and adaptations, often without consideration for the conditions and circumstances of the person to be baptized, often took place through mechanical simplifications and accommodations. Hence, the unnecessary repetition of rites and prayers which have the same purpose, the confusion in the structure itself, the lack of proportion between the first and second part of the rite, and the presence of many elements which are only the archeological remains of the catechumenate, which no longer exists. In general the rite became unintelligible without continuous recourse to historic references about the catechumenate and the scrutinies in the ancient Church. Hardly any place is given in the present rite to the active participation of the faithful which in ancient times was very great.[2]

In our day, liturgical pastoral activity and, in particular, the renewal of the catechumenate both in mission territories and in Europe itself, have revealed the defects and especially the lack of adaptation of the rite. The Sixth International Congress on Liturgical Studies at Montserrat in 1958 treated of the order of Baptism. The beginning of the hope for reform came from the decree of the Sacred Congregation of Rites of Apr. 16, 1962, which rearranged the pre-baptismal rites, distributing them through the different stages of the course of catechetical instruction.[3] Now Articles 64 to 70 of this Constitution decree that all the rites pertaining in any way to Baptism should be thoroughly revised.[4]

The Constitution only lays down general norms, leaving the particulars to the post-conciliar commission. We shall give here briefly the various proposals made by the experts on the rite of Baptism of adults and of infants in order to give an idea of the sense of that reform.

1) Distinction between the rite for adults and infants should not come from a simple revision of the adult rite for the use of children, but from a detailed adaptation of the rites to the condition of the person to be baptized.

2) The lack of proportion between the preparatory rites and the essential rites should be corrected.

3) The rite is too long especially if Baptism is conferred all at one time.

4) There is need for more clarity and simplicity in the structuring of the rite, omitting secondary elements which have only an archeological importance, so as to bring out better the essential meaning of the sacrament.

5) Some rites such as the breathing, the tasting of the salt, and the opening of the ears, should be omitted, according to many experts, as being less suitable to the mentality of the men of today.[5]

6) The same should be said of unnecessary repetitions.

7) The distinction between the "conferral" and the "rendition"

of the Creed and the Lord's Prayer according to the Gelasiam Sacramentary should be restored in some fashion.[6]

8) It would also be fitting to restore the "conferral of the Gospel," described also in the Gelasian Sacramentary.[7]

9) The anointing of the Oil of the Catechumens should be inserted before the renouncing of Satan, as was done before the 12th century,[8] for the anointing is to strengthen the candidate for the fight against the devil.

10) It would be good to allow greater liberty to baptize by triple immersion, at least in some mission countries,[9] in order to signify more fully the mystery of the death and resurrection of Christ.

11) Prayers in the form of a litany should be introduced to foster the active participation of the faithful.[10]

12) The text of certain prayers should be amended according to the testimony of ancient documents.[11]

13) Brief admonitions should be inserted at opportune times during the rite.[12]

14) Suitable Scripture readings should be chosen for the instruction of the faithful assisting.[13]

15) There should be instituted an annual commemoration of Baptism, adding to the missal for example the Mass on the anniversary of Baptism from the Gelasian Sacramentary.[14]

The Restoration of the Catechumenate (Art. 64). The restoration of the adult Catechumenate comprising several distinct steps, which is prescribed in this Article according to the manner of the ancient Catechumenate, constitutes a first step and a very important one in the total revision of the order of the Baptism of adults (see Art. 66). The chief defect in this Ordo is that rites are combined in one celebration which were intended to sanctify the successive periods of the Christian instruction of Catechumens. Furthermore, the present condition of the individual rites, which has remained unchanged since the time of its unfortunate composition by order of Paul V, in 1614,

does not correspond to the authentic tradition of the Roman Church.[15] The general decree of the Congregation of Rites on Apr. 16, 1962, allowed the celebration to be distributed in successive stages, but the rites themselves remained unchanged.[16]

The restoration of the Liturgical Catechumenate will show that conversion is the work of God rather than of man. It will also bring out better the true Christian nature of the Catechumenate, which does not consist merely in handing on ideas and precepts, but in the initiation into the life and mysteries of the Church. This will make possible also the participation by the parish community in the preparation of Catechumens.[17]

It seems suitable that the individual stages of the Liturgical Catechumenate be celebrated within the Mass, either after the Collect or after the Gospel. Suitable formulas may easily be found in the old Masses of the Scrutinies.

Elements of Initiation Rites to be Taken from Local Tradition (Art. 65). It is of great importance that especially in mission regions, the Rites of Christian Initiation should be adapted to the genius of the people and be clear and more dynamic. For among the peoples of those regions, especially in Africa, certain very vivid elements are found, rites for initiating youths into society or into some religious group, and there is a danger that they may be unfavorably impressed by the poverty of the Christian rite and so return again to their former practices after Baptism.

For one thing, the structure of the Christian Catechumenate seems capable of receiving elements of this kind organically. For another, many of these rites of initiation found in different places among different peoples would seem to be capable of being adapted to the Christian rite for some of them symbolize the passage from death to another life. Others signify that the young man is receiving the traditions of the people or the tribe. There is clearly a connection between these elements and the elements of Christian initiation.[18] However, in accommodating them great care must be taken lest the Christian rite be contaminated by certain magical or animist ideas which often underlie such practises.

These adaptations can be either ordinary or more profound, as can

be seen from Articles 37 to 40, to which the present Article refers. It will be up to the competent territorial ecclesiastical authority according to Article 39, to determine for a given region the ordinary adaptations, i.e., those which will be provided for in the typical edition of the Roman Ritual. In making more profound changes the territorial authority will observe the criteria, norms and cautions, which are laid down in Article 40.

The Revision of the Adult Order of Baptism (Art. 66). Besides the restoration of the degrees of the Liturgical Catechumenate, the whole order of Baptism for adults must be revised, so as to make it more suited to the needs of our time and to the understanding of the faithful and in order to make it signify better the riches it contains. It is to be hoped, for example, that the series of prayers and exorcisms, will be so arranged that they express more clearly the progress of the Catechumen toward Baptism; and that especially in the baptism of adults any ceremonies which in the culture of the place seem less suitable be omitted.

With the Catechumenate restored two rites should be drawn up for Christian initiation of adults: 1) a more solemn form to be used when the different steps of the Catechumenate are sanctified by liturgical rites conferred at different times. 2) a simpler rite to be conferred all at once when the candidate is sufficiently instructed and it is not possible to celebrate at different times the pre-baptismal rites corresponding to the different stages of the Catechumenate.

At both the solemn and the simple rites, it would be good to prescribe that adults as far as possible be baptized on the night of the Easter Vigil. Furthermore, it would be desirable that the priest who baptizes an adult in the absence of the bishop should be given by general indult the power of immediately administering Confirmation to him.

Even in the simple rite there should be preserved, somehow, the distinction between the three stages of the traditional arrangement, viz., 1) the admission to the Catechumenate, 2) the things the Catechumen must learn to do, and the conferral of the Creed and the Lord's Prayer, and 3) the actual pouring of the water with the ceremonies that precede and follow it immediately.

All the unnecessary repetitions should be abolished so that even

with the addition of things which have been omitted in the past, the rite would still be shorter and clearer. The following, for example, could be omitted: the second inquiry about the Catholic's name (Title II, Chap. IV, No. 35); the second and third exorcisms (Nos. 18 to 21 for men; Nos. 24 to 27 for women); the first renunciation and profession of faith (Nos. 6 and 7) also the exorcism, "go forth unclean spirit," (No. 37), which breaks the parallelism between the renunciation (No. 35), and the profession of faith (No. 38).

When Baptism of adults is conferred outside of the Easter Vigil, it would be good to have Mass follow. For this purpose, the proper Mass "on the conferral of Baptism," should be inserted into the Roman missal. For the text, suitable formulas could be found from the Masses "on the Anniversary of Baptism." The celebration of Mass immediately after Baptism and Confirmation would be an excellent way of showing the intimate connection of these sacraments with the Eucharist.[19]

The Adaptation of the Order of Baptism of Infants (Art. 67). As a result of this Article for the first time in the history of the Roman Rite an Ordo of Baptism will be drawn up adapted for infants. For the present-day rite, although called the Order of Baptism of Infants, is merely an alternate form of the Order of Baptism of Adults, which in its formulas and its ceremonies supposes an adult subject, who is in full possession of intelligence and will and is progressing by stages toward Baptism.

In the Order of Baptism of Infants, which necessarily takes place all at one time, repetitions of the same rites have no meaning. It would seem therefore enough to retain only one exorcism of the three which are in the present rite (Nos. 7, 8, 9). There should be no mention in the prayers of the progress of the Catechumen in faith and Christian living, since this is merely a fiction in the case of infants (see Nos. 4 and 7). In general the prayers and ceremonies should be so adapted that they may be used for infants without any fiction, so that they may show the faith of the Church in whose name this "Sacrament of Faith" is conferred,[20] and manifest Baptism as the aggregation of a new member to the people of God.

The godparents in the present rite do nothing but give the responses

in the name of the child. Their true function is not shown by the rite. In the new Order the role of the sponsors would be better defined. They will be advised of the serious duties which they are contracting before God and the Church, and invited to assent aloud to them. It would be good if the Creed and the Lord's Prayer and the Gospel were directly imparted to them, with the understanding that they, in the future, would transmit them to the child. In the litany prayers should be mentioned the names of those who receive the infant from the font.

What we have said of the godparents should also be said of the parents, who, in fact, ask for Baptism in the name of their children,[21] and on whom the Christian training of their sons chiefly depends. From the presence of the mother at the baptismal ceremony, it would seem to follow that the Council understands the law requiring infants to be baptized as soon as possible (quamprimum) in the broad sense, which was given it in 1958.[22]

The Shorter Order of Baptism (Art. 68). On the missions, it often happens that many have to be baptized on the same day. For a long time the missionaries complained about the difficulties which resulted from the presence of many candidates for Baptism. Pope Paul III, on June 1, 1527, gave the faculty to the dioceses of Latin America to omit certain ceremonies and prayers.[23] Later on, missionaries from various parts of the world obtained a similar concession from the Congregation of Propaganda Fide. Later the same Congregation in 1955, edited a shorter Order of Baptism to be used on the missions when more than ten were to be baptized together. The new typical edition of the Roman Ritual explains what omissions and abbreviations may be introduced into the baptismal rite. It will be for the Ordinary of the place to decide whether and how these are to be applied in his territory.

A similar shorter Order will be drawn up also for the Baptism of Infants. In large parishes where it is the custom to baptize on one day, for example, Sunday, all the infants born within the week, the same difficulties are present as in the missions .

According to the discipline so far in force, when Baptisms in the absence of a priest or deacon are conferred by a layman, only the

essential matter and form are used, omitting the other ceremonies and prayers. These cases are quite frequent especially in mission lands. The same method is followed when the person to be baptized is in danger of death. So that the catechetical importance of the baptisimal rites may not be altogether missing even in these cases, the Council directed that a shorter Ordo should be drawn up to be used by catechists and, generally speaking, in the danger of death by any of the faithful in the absence of a priest or a deacon.[24]

This Ordo would consist of those ceremonies which do not require any power of orders in the minister, for example, the signing with the cross, the imparting and recital of the Creed and of the Lord's Prayer, the renunciation of the devil, the profession of faith, the actual pouring of the water, the imposition of the baptismal robe, the giving of the lighted candle, the admonitions to parents and godparents and their promises. Exorcisms and anointing would be omitted altogether.

The Order for Reception into the Church (Art. 69). The lack of adaptation to reality is seen very clearly in the "Order for supplying those things omitted in the Baptism of infants," which contains prayers and ceremonies quite unsuited to one already validly baptized, for example, the exorcisms. The new order would substitute a rite to express the effects already received from the sacrament, and signify aggregation to the Church. In drawing up this new Order obviously the new shorter rite of which we have just spoken must be kept in view so that there be no duplication of ceremonies.

There is no rite for receiving into the Communion of the Church separated brethren already validly baptized. Present-day law is contained in Canon 2314, §2, and in the response of the Holy Office of July 20, 1859, "only the abjuration or profession of faith is received followed by absolution from censures."[25] In the ancient Church for the reconciliation of heretics, besides the abjuration of errors, other rites were used, such as, the imposition of hands and the anointing with Chrism.[26] Especially fitting would be the imposition of hands to signify the communication of that "great gift of the Holy Spirit," namely, charity in the peace and unity of the Church.[27] The ecumenical importance of such a rite is obvious.

The Blessing of Baptismal Water (Art. 70). The Roman Ritual (Title II, Chap. II, No. 5) prescribes that the baptismal water blessed at the Easter Vigil, should be kept throughout the whole year. For obvious reasons, especially in warmer climates, the baptismal water deteriorates greatly. To avoid this difficulty, the Council decrees that baptismal water can be blessed outside of Paschaltide in the Rite of Baptism itself. This restores the ancient practise of blessing each time during the celebration itself the water to be used in the Baptism. This practise is still in vogue among the Orientals. In this way will be restored to the Rite of Baptism, a catechetical element of the first importance, namely, the blessing of the water with its venerable formulas. Once again will be seen in all their splendor in the celebration of Baptism those biblical figures which nourished Christian piety for centuries.[28]

The Roman Ritual has two shorter forms for blessing the baptismal font outside of the Easter Vigil (Title II, Chaps. VIII and IX). We hope however, that a new formula will be drawn up which will be able to express briefly, the very rich biblical theology of the Preface of the consecration of the water at the Easter Virgil.

CONFIRMATION

Revision of the Rite of Confirmation (Art. 71). The Sacrament of Confirmation is only perfectly understood as an integral part of Christian initiation in the dynamic context of the sacraments of initiation. Confirmation perfects Baptism and tends toward the Eucharist, the summit of all Christian initiation. This should be brought out in the celebration itself.

In fact, in the ancient continuous rite of Christian initiation this relationship was beautifully expressed, but in present practise the celebration of Confirmation, torn from its natural liturgical context, suffers from many defects: 1—The rite begins abruptly without any liturgical preparation; 2—the connection between Baptism and Confirmation is only hinted at, and the relationship with the Eucharist, not at all; 3—the proper nature of the sacrament as the communication of the full gift of the Holy Spirit is insufficiently expressed.

The revision of the rite of Confirmation decreed by the Council has the purpose, first of all, of bringing out more clearly the intimate

connection with Baptism and the Eucharist. Therefore, for one thing, before the reception of the sacrament the baptismal promises will be renewed; for another, Confirmation, when convenient, can be conferred within the Mass. It would also be fitting that the Creed and the Lord's Prayer, which in the present rite are recited only at the end, should be placed within the commemoration of Baptism, at the beginning of the rite. The formulas could also bring to. mind more clearly the connection of Confirmation, Baptism and the Eucharist.[29]

The Mass at the administration of Confirmation could be a Votive Mass of the Holy Ghost or another drawn up especially for the ocassion. It should be a Votive Mass of the second class so that it could be celebrated on almost any day. The readings and the chants of this Mass would form a very suitable introduction to the sacrament, which it now lacks.

When Confirmation is conferred outside of Mass, this introduction as a celebration of the word of God, along with the renewal of the baptismal promises, would be a very good introductory formula in preparation for the sacrament.

The restoration of the traditional Order of Baptism, Confirmation. Eucharist, seem to require the administration of Confirmation before the reception by the candidate of First Communion. The Council did not wish to give a definitive solution to the question about the age for Confirmation, which has been subject to lively discussion in recent years among theologians.[30] However, the Congregation of the Sacraments on June 3, 1932, declared "it is opportune and more in conformity with the nature and effects of the Sacrament of Confirmation that children should not receive their First Communion until they have received Confirmation, which is, as it were, a complement of Baptism, and in which is given the fullness of the Holy Spirit."[31]

This logical order of receiving the sacraments of Christian initiation could be more easily observed in the case of the Baptism of adults, if the priest baptizing had delegation to confirm the newly baptized.

On the revision of the essential sign of Confirmation nothing is said explicitly in the Constitution. Many, however, desire that the elements of the essential rite more clearly express the pouring forth of the seven-fold Spirit. In the present rite, the gift of the Holy Spirit

is not even mentioned in the words of the form. It would seem opportune also to restore to the imposition of the hand the dignity which it had in ancient times.[32]

III. PENANCE (Art. 72)* [Bibliography]

By Joseph Pascher, formerly Professor at University of Munich.

The Liturgy of the Sacrament of Penance as described in the Ordines of the Middle Ages was much richer than that found in today's Roman Ritual. Even today's formula already brief, in practise is very often more abbreviated, so that the Liturgy is quite meager. As for the rite itself, the Ritual requires only two things: The priest sits, as a sign of the authority committed to him, and in the act of absolution, he raises his right hand toward the penitent and makes the Sign of the Cross over him. As for the formulas, there is the "Confiteor" containing the confession of the sins by the penitent. After the exhortation and the imposition of the penance follows "Misereatur," "Indulgentiam," "Dominus noster Iesus Christus," "Et ego te absolvo," and "Passio Domini nostri."

Let us see first what the rite says in its formulas about the nature and effect of the sacrament, and then how its Liturgy could be revised according to the mind of the Council.

1. The priest, taking the place of the bishop, dressed in a violet stole is seated on a judicial chair and as a judge imposes a penance in proportion to the gravity of the sin. In the ancient Church a "just penance" was required. This imposition of the penance is in a strict sense a judicial act. Then follows the absolution from sin, a judicial act in the wider sense, by which with the authority of Christ, the fault is forgiven by a gracious act. The whole action belongs to the Order of Sign as do all the Sacraments. The Paschal mystery is represented: Christ's Blessed Passion by which God in his Son judges the sins of the world, and the Resurrection by which he restores life to those who believe. By repentance, the sinner shares in the Passion, and by absolution, in his resurrection and life.

The raising of the hand toward the penitent and the Sign of the Cross made over him are explained by the history of Liturgy, as is

clear from the Church sources both of ancient[1] and of medieval times.[2] The bishop in administering the sacrament was accustomed to impose his hands on the penitent, especially in the act of absolution. By this imposition, the minister of the sacrament granted the peace of the Church to the penitent, restoring him to the unity of the Church from which the theologians of those times regarded him as separated through sin, and they were in a sense right, for through grave sin, even according to modern theology, that bond of the Holy Spirit is broken which joined the baptized to the Mystical Body of Christ, the Church. Even venial sin disturbs the peace with Holy Mother Church. In this then every sin of a baptized person has a radically social and ecclesial nature. The Sacrament of Penance likewise has this nature because it restores a dead member to the life of the Church. Some texts interpret the imposition of hands in the sacrament also of the Holy Spirit, who is the bond of unity.[3] There is in the Roman Pontifical an order for reconciling an apostate in which to the imposition of hands is joined an invocation of the seven-fold Holy Spirit,[4] similar to the invocation used from ancient times in the Sacrament of Confirmation.

Two things then are clear. That the Sacrament of Penance has the nature of a judgment in which the sinner receives a penalty, but also absolution, and that both the sin and sacramental absolution have a social or ecclesial nature.

The formulas themselves refer to various effects of the sacrament, the "Misereatur" corresponds to the prayer of the sinner who in the "Confiteor" not only confesses his sins but also implores God the Father, the Saints, and the priest himself, to pray for him. In reply the priest prays that God grant to the penitent absolution and eternal life. This is a happy expression of the twofold effect, for, by absolution, the sinner is not only freed from his sins but also receives the life of the Holy Spirit signified by the imposition of hands. Then follows the absolution in the ancient deprecatory form mentioning absolution only. Afterwards, "and I by his authority," and here is given absolution from every bond of excommunication, etc. Historically considered this formula is a relic of those times when absolution was joined with reconciliation, restoring the sinner to the unity of the Church. The strictly sacramental formula expresses a

liberating judgment without mention however, of eternal life. A final prayer sums up the grace of the sacrament, namely, the remission of sins and the reward of eternal life, and calls to mind the cause of grace, first of all, the Passion of Our Lord Jesus Christ; secondly, "the merits of the Blessed Virgin Mary and of all the Saints" (which have their origin in the Cross of Christ), whatever good the penitent may have done and whatever evil he may have suffered. These also, are the fruits of the Saving Cross.

2. What did the Council decree should be revised in this Rite? Article 72 does not treat of particulars. For interpretation one must see the Relatio proposed before the voting to the Council, and the acts of the central preparatory and conciliar commissions.

As for the rite, neither the actions nor the formulas can be added to. The extension of the hand could be performed by imposition which would better express the nature of the sacrament.

In the sacramental judgment the Church in ancient times did not grant reconciliation except after the penance imposed had been performed. Today, on the other hand, the penitent is absolved immediately after the imposition of the penance. Furthermore, the true penance since around the 7th century has been substituted for by equivalents which have lost the nature of a penalty.[5] Hence the character of penance is hardly seen today in the sign of the sacrament. The reform desired in this point will be very difficult.

As for the formulas, they are to be revised according to the mind of the Council. Because of venerable tradition the prayer for the penitent is altogether to be retained. The formula "Indulgentiam" can be omitted, as a duplication of absolution. The formula, "and I by his authority," should be so revised that it will express the ecclesial character of the sacrament, and this could readily be done.

The form just mentioned would be superfluous if the formula of absolution, "now I absolve you," were given an ecclesial character, "I absolve you from your sins and I restore you to the peace of the Church." Lastly, the Paschal mystery and the eschatological importance should stand out. For this purpose the final prayer which even now speaks of the Passion of the Lord and of the reward of eternal life could be used with some changes.

IV. THE ANOINTING OF THE SICK* [Bibliography]

By Ansgar Dirks, O.P., Director of the Dominican Liturgical Institute

The Name of the Sacrament and the Time of Conferring It (Art. 73).

a) Two names are given to the sacrament, Extreme Unction and the Anointing of the Sick, and the second is said to be preferable. For the change of name, various reasons can be adduced: doctrinal (because the name "anointing of the sick" better expresses the nature and use of the sacrament; "Is anyone sick among you?"-) historical (because it was the name in common use up to the 12th century); pastoral and psychological (because the name Extreme Unction often keeps the sick from receiving the sacrament). In ancient times, this sacrament was called by various names, for example, Holy Oils, the Oil of Blessing, Sacred Anointing, the Anointing of the Sick.[1] It is true that the name Extreme Unction has been used since the 13th century in the acts of the Councils and in the documents of the Ordinary Magisterium of the Church,[2] but the ancient name, the Anointing of the Sick, is preserved in some documents of the Church[3] and in the writing of the theologians[4] even after the name Extreme Unction became common. Even in common usage this sacrament is often called Holy Oils, Sacred Anointing.[5] The Council was induced especially by pastoral reasons to propose the name, Anointing of the Sick, for the name Extreme Unction, although it is capable of another explanation,[6] in practice is often understood as the anointing which is to be given at the end of life as if there were no hope of recovering health for the sick person, and as if the administration of the sacrament were the announcement of imminent death. This pastoral solicitude is suggested by the words, "it is not a sacrament for those only who are at the point of death." These words agree with the doctrine of the Council of Trent, which declared: "this anointing is to be used for the sick, *especially* for those who are so dangerously sick that they seem to be at the end of life."[7] Therefore this sacrament is not to be administered to the dying alone.

b) The second part of the Article touches the discipline of the Anointing of the Sick. Here again the Constitution follows the

common opinion confirmed by the Councils and by the documents of the Ordinary Magisterium at least for seven centuries, according to which this sacrament should not be administered except to the sick who are at least in the remote danger of death[8] because of sickness or old age. But this danger of death does not exclude hope of recovering health. The Church itself in the prayers for the ritual of the sacrament implores for the sick man, besides spiritual effects, such as the relief of his mind, and the remission of sins, also the health of the body.[9] This would be at least somewhat incongruous if the physical condition of the sick person was such as to exclude in most cases hope of recovery short of a miracle. Hence the words of the Article indirectly reprove the custom of waiting for the very last moment of life to administer this sacrament to the sick, "as soon as any one of the faithful begins to be in danger of death . . . the fitting time for him to receive this sacrament has certainly already arrived."

The Order in Which the Sacraments of the Sick Are to Be Received (Art. 74)

a) It often happens that the two sacraments, the Eucharist and Anointing of the Sick, coming after sacramental confession and followed by the last Apostolic Blessing, are to be administered one after the other, but the Roman Ritual only presents the separate rite for the separate administration of the sacraments. It is not immediately clear to the minister, then, what he can omit in these circumstances so as to avoid useless repetitions, for both ceremonies begin with the salutation "Peace to this house" followed by the aspersion of the sick man and of the room with the Antiphon, "Thou shalt sprinkle me." Both rites prescribe a general confession. Many dioceses already have a continuous order approved by the Congregation of Rites which avoids repetitions.[10] Now the new edition of the Roman Ritual will contain a continuous order of fortifying a sick person with the last sacraments, but it will also give separate ceremonies when they are to be received separately.

b) In this continuous order, anointing is conferred on the sick after Confession and before the reception of Viaticum.[11] It would seem that this order of fortifying the sick with the sacraments, which was

in use until the 13th century, should be restored for two reasons: first, because the anointing of the sick is closely related to the Sacrament of Penance; secondly, because Viaticum is really the last sacrament, that is to say, the Sacrament of the Dying.

From the words of the Apostle, St. James,[12] "and if he be in sins they will be forgiven him," it clearly follows that the anointing of the sick is closely related to the Sacrament of Penance, for both sacraments are by their nature directed against sin—Penance against actual sin committed after Baptism, and Anointing against the remains of sin; in other words, both sacraments are ordained to cure the sickness of the soul: Penance by beginning the healing, and the Anointing by consummating it.[13] Therefore, the anointing of the sick is called by the Council of Trent, "Paenitentia consummativum." [14] St. Thomas explains this doctrine thus: "It is clear that this sacrament is the last and as it were, the consummation of the whole spiritual healing, as it prepares a man so to speak, to take part in glory, therefore it is called the last anointing." [15] For no man is admitted to a part in glory unless he be cured of any sin and free from any debt of temporal punishment.

It is fitting furthermore, that Viaticum be conferred after the anointing of the sick because all of the sacraments are ordained to the Eucharist, which is the consummation of the other sacraments,[16] and because "by Penance and Extreme Unction, man is prepared to receive worthily the Body of Christ." [17] For the more a man is free of sin and of affection for it, so much the more is he joined to God, and this is the specific effect of the Eucharist.[18] Rightly then the Holy Eucharist, which is the pledge of eternal life and of the Resurrection,[19] is given in the last place to the sick as Viaticum for the journey from this world to the Father, to strengthen their forces in the last agony against the wicked enemy,[20] and to give them the strength to arrive at glory.[21]

The Rite of Anointing the Sick (Art. 75)

a) According to the Roman Ritual at present, six anointings are prescribed, for the eyes, the ears, the nose, the mouth, the hands and the feet. This last anointing may be omitted for any reasonable cause.[22] In the past not all five senses were always anointed. At cer-

tain times the number of anointings was greater, for example, the breast[23] was also anointed, or the loins.[24] This last anointing was suppressed in the Roman Ritual when it was brought into line with the Code of Canon Law in 1925. At present the number of anointings may be reduced according to necessity, for example, for hygienic reasons or lest one who is gravely sick be too fatigued or if the Sacrament must be administered in public to one stricken in an accident. In these cases it would be enough for example, to administer the anointings on the head and the hands or on the head alone. Care must be taken however, lest the ritual of this sacrament be reduced to a minimum without reasonable cause. In the rubrics of the new Roman Ritual, the chief reasons for abbreviation should be indicated.

b) In many of the prayers in the Rite of Anointing, the Church implores health for the sick man.[25] If the anointing is conferred on a sick person in his last moments or when he is deprived of any hope of recovering health, these prayers are less suitable. For these cases therefore, a more apt formula would be desirable such as is already to be found in some particular rituals.[26] Perhaps the form could be varied depending on whether the sacrament is administered to a man of mature age or to a youth. It would seem to be sufficient to have two or three prayers corresponding to the varying conditions of the sick.

V. SACRED ORDERS (Art. 76)* [Bibliography]

By Peter Borella, Master of Ceremonies of the Cathedral of Milan

In the conferral of Sacred Orders in ancient times, because of the simplicity and brevity of the rite, the substance of the sacrament was seen more clearly. The evolution of the rites and prayers took place first in the Carolingian age and later in the tenth century under the influence of the Gelasian Sacramentary, which is of the eighth century, and of the Romano-German Pontifical.[1] This last Pontifical (on which depend the Roman Pontifical of the 12th century and the Pontifical of the Roman Curia) and especially the Pontifical of Durandus, added many ceremonies and formulas which were taken into the typical Roman Pontifical. In the middle of the third century

in the year 225, the Epistle of Pope Cornelius to Fabius of Antioch enumerates all the major and minor orders as they are today.[2] But the Apostolic Tradition of Hippolytus which gives the Liturgy of the Roman Church in the third century has the Rite of Ordination only for bishops, subdeacons and lectors. It is historically certain that those Roman Pontiffs who at the time of their election had not received all the minor Orders were not promoted to all the minor Orders but only to some.[3] The rule now in force which requires that one arrive at the priesthood after passing through all the degrees of the ecclesiastical hierarchy, is probably to be attributed to the "Ancient Statutes of the Church," whose importance was so great from the sixth century on, that its Canons on Orders, with the Rite of the giving of the instruments and formulas, was received into the Gelasian Sacramentary (Rule 316) and into the Frankish Missal. In the matter of Orders the Gelasian Sacramentary depends on the Ancient Statutes of the Church and on some Gallican liturgical source, especially on minor orders, as Botte,[4] Chavasse[5] and Meunier,[6] prove against Morin. The Gregorian Sacramentary gives no formula for minor Orders. The Roman Ordines 34 (8th century) and 35 (9th century) besides the Rite of Ordination for priests and deacons give only that for subdeacons, acolytes and lectors. As a matter of fact, Ordo 34 describes only the ordination of acolytes and not of lectors. For the ordination of acolytes, there is only the giving of the burse and a very short blessing which, according to Andrieu, shows no sign of antiquity.[7] But because of the very great simplicity of its ceremonial, this Ordo according to Andrieu[8] seems to be the result of some abbreviation.

Ordo 35 contains also the ordination of lectors, but without the ceremony of presenting the book to them. This ceremony is attested for the 3rd century by the "Apostolic Tradition" and this is the Roman custom[9] (attested also by the "Ancient Statutes of the Church"). The blessing is very short. For the ordination of acolytes the formula is the same as that in Ordo 34. According to Andrieu[10] the very great brevity of the rite for minor orders is explained by a downgrading in Roman practice in regard to these orders.

The vesting of those to be ordained and the giving of the instruments has a certain psychological effect on the people, and for this

reason, it would be good to retain them at least in part. However, some simplification of the vesting would be useful either by suppressing it altogether or committing it to one of the ministers. This practice can be found in the ancient Roman Ordines. Thus, for example, the Roman Ordo 35 has the acolyte vested before he presents himself to the Pope, (No. 8): the archdeacon vests the deacon with the dalmatic (No. 26): the archdeacon takes off the priest's dalmatic and places on him the chasuble (No. 27): the Pope himself only places on the priest the stole (No. 31). According to Ordo 36, in the ordination of deacons, the archdeacon takes the stoles from the confession . . . and places them on the candidates (No. 19), and the Pope places on them the chasubles (No. 20). According to Ordo 34, if the deacon immediately after his ordination is to be promoted to the priesthood, "the archdeacon takes him and leads him away from the altar, takes off his dalmatic and places on him the chasuble and brings him again before the bishop" (No. 11); and in the ordination of the acolyte, "they place on the cleric the chasuble and the stole. Then the bishop comes" (No. 1 and 2). According to Ordo 39, in the ordination of priests, "the archdeacon standing before the altar places on them the stoles and the chasubles" (No. 23).

The vesting of the deacon with the dalmatic is found merely as a marginal notation in some manuscripts of the Roman Curia in the 13th century,[11] in the same way as the vesting of a new cleric with the surplice.[12] At least in the vesting, the formula could be pronounced only once in the plural, as is given in the Pontifical of Durandus for the vesting of a new cleric.[13]

Also for the giving of the instruments some simplification would be useful, as is clearly evident from the Apostolic Constitution, *Sacramentum Ordinis*" of Pope Pius XII in 1947, since from this it is certain that the giving of the instruments is not of the essence of the Order.[14] This is borne out also by the Roman Ordines. Thus for the ordination of a subdeacon according to Ordo 34, "the archdeacon or the bishop places the holy chalice in his arms" (No. 3); and according to Ordo 35, "the archdeacon places in his arms, over the chasuble the empty holy chalice and the paten" (No. 12). The giving of the book of Epistles to the subdeacon is found only as a marginal note in some manuscripts of the Roman Curia Pontifical in the

thirteenth century,[15] while the giving of the chalice is witnessed to in the sixth century by John the Deacon.

As for the anointings, they could be preserved for the ordination of priests, but using Holy Chrism. It would be better to suppress in the Consecration of bishops the anointing of the hands which, as Ordo 35 testifies, was done only if it had not already been done in his ordination as a priest.[16]

Some simplification of the number of formulas would also be useful, for in the Roman Sacramentaries, for example the Verona and Gregorianum, there is the greatest simplicity. Thus, in the Verona, for the consecration of the bishop we find the prayer *Propitiare* (No. 946 ed. Mohlberg) and the consecratory prayer *Deus honorum* (No. 947). For the ordination of priests the invitatory *Oremus, dilectissimi* (No. 952) the prayer Exaudi nos (No. 953) and the consecratory prayer *Deus honorum omnium* (No. 954). For the ordination of a deacon, the prayer (No. 948), the invitatory, *Oremus, dilectissimi* (No. 949), the prayer *Deus collator* (No. 950) and the consecratory prayer (No. 951). Thus also in the Sacramentarium Gregoriano-Hadrianeum.[17]

As for the text of the formulas, scholars suggest various emendations, for in the Sacramentaries better readings are found. Thus in the consecration of a bishop the reading *Comple in sacerdote tuo ministerii tui summam,* should be corrected to read *mysterii tui summam;* the reading *rore sanctifica* should be changed to *fluore sanctifica.* In the ordination of a priest *secundis praedicationibus* should be changed to *secundis praedicatoribus.* In the ordination of the deacon, the words *imitationem sanctam plebs acquirat* should be changed to *sancta plebs,*[18] or rather, with Botte, *imitationem sanctae plebis acquirant.*[19]

The words found for the ordination of the priest in the Sacramentaries *secundis praedicatoribus,* very well express the subordination of the priest with respect to the bishop, as do also the expressions *sequentis ordinis viros—secundae dignitatis—secundi meriti munus.*[20]

Permitting all the bishops present at the consecration of another bishop, and not merely the two co-consecrators, to impose hands on the candidate is by no means a novelty. This usage is found already in the third century in the Apostolic Tradition[21] and, in the sixth, in

the Ancient Statutes of the Church.[22] According to Batiffol,[23] this expresses the consent of the bishops to the consecration of the newly elect. According to Botte, it expresses the collegiality of the episcopate.[24]

The admonitions which the bishop makes before conferring individual Orders go back to Durandus, who introduced them into his Pontifical. Very wisely, the Constitution allows the vernacular to be used for them, for they are didactic elements which is altogether fitting that the people understand. It would be opportune to make some changes in them according to the circumstances of the time.

VI. MATRIMONY

By Charles Braga, C.M., Director of *Ephemerides liturgicae*

Two Articles of the Constitution deal with the Sacrament of Matrimony: Article 77 on the reformation of the rite in the Roman Ritual and in particular rituals, and Article 78 on the manner of celebrating it.

1. *The Rites of the Sacrament of Matrimony* (Art. 77)

The rite of the Celebration of Matrimony now found in the Roman Ritual was drawn up to safeguard the essential element of the sacrament, that is to say, the mutual manifestation of consent between the two spouses. The whole rite is reduced to this with the single exception of the blessing of the ring.

Article 77 proposes three things so that the celebration of Matrimony will not be merely something juridical, but also a sign, a true expression of what the sacrament effects.

a) *"The Marriage Rite now found in the Roman Ritual is to be revised and enriched."* That is to say, along with the juridical elements necessary for the sacrament to be validly performed, others should be, "so that the grace of the sacrament is more clearly signified and the duties of the spouses are taught." It is true that this should be brought out in the sermon which the rubrics of the ritual say should follow on the celebration of Matrimony; but it is necessary that the same principles be clearly taught also by the elements and

prayers of the liturgical rite. It is especially necessary that the "duties of the spouses be taught," and this not only as regards the woman but for both spouses, according to the very clear principles of equality which Catholic doctrine proposes.

This has already been done with great effect in many particular rituals, and it is to be hoped that it will be done also in the Roman Ritual, which is always the basis for all particular rituals.

b) "Other praiseworthy customs," to be found in a region are to be retained. This recalls a principle already approved by the Council of Trent but not always applied and practised. Nor is it surprising that this principle is stressed again, for Matrimony is one of those rites which take into account in a special way the customs and traditions of individual peoples. As a matter of fact, the Roman Ritual which in practice gradually was put in place of all particular rituals, was never imposed as of obligation on the whole Latin Church.

c) Besides these rites already legitimately existing, "new rites can be drawn up for the celebration of Matrimony." This will be done by the competent territorial ecclesiastical authority in particular rituals to be drawn up on the basis of the typical edition of the Roman Ritual. This principle is in accordance with what is said in Articles 37 and 39 about adaptation to the genius and traditions of various peoples. And with what is expressly allowed for rites of Christian initiation, Article 65, and funerals, Article 81, namely, that elements proper to a region and people may be admitted into the rite for in these rites more frequent and obvious cases of this kind of adaptation occur since they are rites which have influence also on the order of civil society.

2. *The Celebration of Matrimony* (Art. 78) 1. Matrimony is normally to be celebrated within the Mass. This rule restores the traditional connection between the Eucharistic Liturgy and the Liturgy of the Sacraments. In the old tradition of the Roman Liturgy, more solemn celebrations of the sacraments and of the sacramentals, which consecrate man in a special way to God, are always connected with the Eucharistic Liturgy: Sacred Orders, the Solemn Blessing of Persons (abbots, abbesses, etc.), the Consecration of Virgins, the mon-

astic profession, all take place during Mass. This is a practical application of the doctrinal principle that all the sacraments and sacramentals derive their efficacy from the Paschal mystery, and its actual representation, that is, the Eucharist; and at the same time, an affirmation of the pastoral principle concerning the value of the Liturgy of the word, as the best immediate preparation of the faithful to receive properly the grace of God conferred on them by the sacrament or sacramental.

Hence it is determined that Matrimony normally be celebrated during Mass, after the reading of the Gospel and homily, i.e., at the end of the Liturgy of the word, which thus becomes a very fitting preparation, and before the Prayer of the Faithful, which completes the rite by introducing special prayers for the spouses.

2. So that the sacramental rite be truly a sign, the solemn blessing of the bride, which is pronounced during the Mass after the Lord's Prayer, should be amended, "to remind both spouses of their equal obligation to remain faithful to each other."

Article 77 above mentioned stress on mutual fidelity as an element which would make the rite richer and more complete. The text of this blessing is one of the most ancient monuments of the Roman Liturgy, since it already appears in the Leonine Sacramentary, and corresponds in a way to the other beautiful prayer found in the preface of the Consecration of Virgins. It will be up to the experts to find the manner of adaptation. Probably the present text will remain unchanged, but some lines will be added, addressed especially to the man.

This blessing may be pronounced in the vernacular, for it is a part which directly regards the faithful and is addressed to them.

3. When Matrimony is celebrated without Mass, the essential elements of the Liturgy of the word are to precede, i.e., the Epistle and Gospel of the Nupital Mass, and on these the homily or sermon should be given according to the occasion. This is a fitting introduction to the sacrament and a suitable preparation for it by the word of God.

At the end, the blessing is to be imparted to the spouses. As in the celebration of Matrimony within Mass a solemn blessing is given, so

also outside of Mass the celebration of the sacrament is completed by the blessing. This is a pastoral element of no less importance, especially for places which lack a priest.

Thus we regard as suppressed the limitation on the faculty of giving this blessing, which in the last edition of the Roman Ritual still requires an Apostolic indult.

VII. SACRAMENTALS AND BLESSINGS

By Peter Jonnel, Professor at the Liturgical Institute of Paris

The definition which the Council gives of sacramentals should be kept in view when they are being revised. They are not only "things or actions" (Code of Canon Law, Canon 1144) but first of all "sacred signs" (Art. 60) and, as such, should be understood by the faithful in the light of faith. Having been instituted usually so that "the various occasions of life may be sanctified," they, more than other liturgical actions, involve elements "which not only may, but ought to be changed with the passage of time" (Art. 21).

Sacred Signs (Art. 79) Because they are signs, the sacramentals should be easy to understand while they are being celebrated: and because they are sacred signs they should first of all manifest to the faithful that spiritual reality which they express and to which they lead. Their celebration will help to remove that materialistic and formalistic mentality concerning the blessings of the Church, for they bear no fruit unless the faith of those who receive them is instructed.

The revised form of the sacramentals and blessings should include a proclamation of the word of God. If the Liturgy of the Mass prepares the faithful for taking part in the Eucharistic table, setting before them the Table of the Word of God (Art. 51), the same should be true in the celebration of the sacramentals. Here especially it is important "that the intimate connection between word and rites be apparent" (Art. 35). We may hope therefore, that in the revision of the Roman Ritual the formulas of blessings will include one or more biblical passages. The faithful will better understand, for example, the Christian meaning of the blessing of the family home if the formula includes the reading of Genesis 11, 1-8, where Abraham receives into his house the three divine messengers, or Mark 1, 29-34, which de-

scribes the gathering of the inhabitants of Capharnaum in the house of Simon and Andrew to hear Christ preach the good news. Obviously a homily should follow the proclamation of the word of God as far as the nature of the rite allows, so that the celebrant can better explain the link between the word that has been heard and the rite that follows. The admonitions to be inserted in the Ritual (Art. 35), will help the celebrant to make sure that the rite is celebrated under the light of faith.

For the meaning of sacraments and blessings to become easily intelligible, the rite should be simple. If we compare the new rite for the blessing of a bell, we will see how many recent amplifications had to be suppressed so that the essential could stand forth more clearly. But conscious active and easy participation requires also that the rite be in the vernacular, for the Liturgy often shows the spiritual effects attributed to a particular rite by the Church in the prayer that accompanies the blessing. Those faithful who are uninstructed are inclined to attribute almost a magical importance to certain blessings or exorcisms, and therefore the recitation of these prayers in the vernacular will be able to reveal the true nature of the rites.

The Conditions of Our Times Must Be Considered. Sacramentals help to establish the connection between the sacred and the ordinary, thus preserving the realism of Christian life, whose center and summit is liturgical, but which should have its effect on their sorrows and joys, the work of professions, of civil society, of the home."[1] To adapt the Liturgy to various conditions of life during the last fifty years the Ritual has had added to it various blessings, for example, for vehicles and for modern instruments of work.

For the same reason the second part of the Pontifical has recently been revised and certain rites have been suppressed, for example, the blessing of weapons and of battle flags.

The desire to adapt sacramentals to the spirituality and the needs of our times requires that many things be suppressed, and new formulas be introduced into the revised Ritual. One must sincerely confess that if Chapter 11 of Title 9 of the Ritual which we have before us were to come into possession of a non-believer, he would marvel at the multitude of cinctures and scapulars with which Christians can

be invested, in honor of the Blessed Virgin and the Saints. On the other hand, one looks in vain in the same book for a prayer for engagements and for the erection of a new place of worship, for the introduction to office of a pastor or catechist or even for the blessing of the alb which lectors wear.

Likewise the needs of the time require the suppression of the "reservation" of certain blessings. It is proper that a bishop or Ordinary reserve to himself the blessing of a new church, or school or bell, but it is unintelligible why Franciscans should have the exclusive privilege of erecting the Way of the Cross and the Dominicans, that of Blessing the Rosary.

Lastly, this Article provides that "some sacramentals, at least in special circumstances and at the discretion of the Ordinary may be administered by qualified lay persons" (Art. 79). If sacramentals are directed to the sanctification of daily life, it is fitting that in certain circumstances they may be celebrated by the laity. Because a layman "delegated by the bishop" can publicly direct a celebration of the word of God in places which lack a priest (Art. 35), then it seems fitting that in the same circumstances he could administer the sacramentals of daily life, especially those in which a special place is given to the reading of the word of God and to common prayer. In the same way it could be proposed that a layman who in the name of the Church goes to visit a sick person, could say, by the authority of the Church which sends him, the prayers which are given in the Ritual for the visitation of the sick. Pius XII in his encyclical *Summi Pontificatus* recalls the word of St. Augustine that the father of the family "fulfills in some way an episcopal office."[2] Why should not this quasi-episcopal office of the father of the family include also the right of blessing his own in certain circumstances, for example, when they set out on a journey or are about to be married?

The Consecration of Virgins (Art. 80) The rite for the Consecration of Virgins found in the Roman Pontifical was added to in the same way as the Ritual of Ordinations.[3] The "Veiling of Virgins" is in its main part similar to the "Nupital Veiling." It involves the imposition of the veil by the bishop with the wonderful consecratory prayer which is attributed to Pope St. Leo.[4] The original rite was enriched

with many symbolic ceremonies and formulas in the Franco-German Middle Ages. For the men of the eleventh or twelfth century those additions were eloquent, more eloquent than the sober theology of the ancient Roman prayer; but nowadays, this "liturgical representation" is no longer suited to us because it draws attention away from the sacred sign which should show the consecration of virgins to be a communion with the mystery of Christ's becoming man, dying and rising. This is why the Council expressly decreed that the rite should be revised.

Religious Profession (Art. 80) The revised rite just mentioned could then be taken as a model to draw up a ceremony for religious profession and renewal of vows, which the Constitution calls for in order "to achieve greater unity, sobriety and dignity." These three words were carefully chosen. The multiplicity of rituals for the profession of religious does not exhibit any wealth of formulas or profundity of doctrine. Many of these rituals were composed in the nineteenth century, that is, at a time when theology had become poor; it is therefore more difficult to grasp from them the true nature of religious perfection. We might mention those rituals in which the nun during the great litany lies prostrate on the ground and the funeral veil is drawn over her, while the bells are tolled. This is certainly a strange way of bringing out the Paschal character of the consecration of virgins. However, even without this deformation, many of the formulas stem from a devotion which is not founded on liturgical and patristic sources and therefore is alien to that great renewal in the manner of Christian prayer whose authors are Pope Pius X and Pius XII. In the one formula which will be mandatory for all professions —which will take place during Mass—certainly permission will be given to introduce at a place determined by the rubrics some peculiar elements to illustrate the particular nature of each individual institute.

The Council orders that religious profession take place during Mass, as is strongly recommended for Confirmation (Art. 71), and Matrimony (Art. 77). It does not determine at what part of the Mass it is to be inserted. The Benedictines have it immediately after the Offertory. It would seem better however to have it after the Gospel and the Homily. For the Mass of Profession, we may recall that there

are two new Masses in the typical edition of the Roman Missal of 1962, "for the day of religious profession of nuns" (No. 13), and "for the day of the profession of male religious" (No. 14). Both of these are beautiful compositions.

Funerals (Art. 81) The rite for the burial of the dead should express more clearly the Paschal character of Christian death. Death is for the believer a kind of participation in the Paschal mystery; it marks the end of that movement which begins in Baptism, for it is, as it was in Christ, a passing from this world to the Father. Filled with sorrow, it is also filled with the hope of the resurrection in union with the Agony of Christ in Gethsemane, "I will raise him up in the last day," says Jesus to everyone who believes in him.

But how can the Liturgy of the Dead better express the Paschal nature of death? Both the Office of the Dead and the funeral Mass and service have excellent prayers which sing of faith of the believer in the presence of death. Two things would seem to be required in the revision of the Liturgy of the Dead: First of all, the suppression of certain formulas which were introduced in the Middle Ages and in some way destroyed the balance between the penitent supplication for the deceased and the victory of faith in Christ Jesus. Instead of the responsory "libera me" could be used, *credo quod Redemptor meus vivit* as in the rite of Lyons, or the third responsory of Matins, *Libera me, Domine, de viis,* whose Paschal character is clear because it sings of the descent of Christ to the nether world and his victory over death. It would also be fitting to suppress the sequence *Dies irae,* for it was composed on the theme of the Last Judgment, and introduced at a late date into the Liturgy. On the other hand it is necessary to restore to the ritual of the deceased certain psalms which give it a true Paschal character, for example, Psalm 113, *In exitu* and Psalm 117, *Confitemini.* Psalm 113, about the going forth from Egypt, which is already found in Ordo 49,[5] is still sung in the rite of the Carthusians while the procession with the body of the deceased monk goes to the cemetery. Death is seen in this light as the decisive moment of the going forth of the Christian. Psalm 117, which is always found in the "Commendation of the Soul," was sung at Rome toward the end of the eighth century, toward the end of the burial rite with the Anti-

phon "Open up to me the gates of justice."[6] This is the Psalm which contains the words "This is the day which the Lord has made, let us rejoice and be glad therein." It would be good to alternate the psalms *Miserere* and *Confitemini, De profundis* and *In exitu,* in the Liturgy of the Dead in order to commit to the divine mercy the dead sinner who already in hope, has been raised to life.

The Council also orders that the funeral rites correspond more closely to the circumstances and traditions found in various regions. Popular traditions are especially rich when there is a question of birth, wedding and funerals. It is suitable therefore, that from among these traditions the Christian Liturgy take such as can be made Christian. It is also fitting for example, that the liturgical color be more adapted to local traditions. Where white is the sign of sorrow, it will be proper to use that for the funeral service.

The rite for the burial of infants will be revised for psychological reasons. Although a baptized child enters into heaven at the moment of death, it does not seem right that the Liturgy should sing too joyfully at this death without taking any account, one might think, of the sorrow of the parents. In this rite, a middle way could be found, such as was used in the feast of the Holy Innocents up to 1955.

In particular, references to the angels should be suppressed. The dead child is a man not an angel. Rightly therefore the Council orders that the funerals of infants have their own Mass. Although formulas are not found in the ancient Roman books, the Gallican missals of the 18th century have some formulas of real worth.[7]

NOTES TO CHAPTER THREE

I. INTRODUCTION

*Bibliography: *Mediator Dei*: AAS, 39 (1947) 521-600.—St. Thomas, *Summa Theol.*, p. III, qq. 60, 62, 63, 65.—C. Vagaggini, *Il senso teologico della Liturgia,* 2. ed. Ed. Paoline, 1958, pp. 73-84.—R. Aigrain, *Enciclopedia Liturgica* (trad. ital.), Ed. Paoline, 1957, cc. XX e XXI.—M. Righetti, *Storia Liturgica,* vol. IV, 2 ediz., Milano, 1957, p. I, nn. 1-7; p. III, nn. 341-345.—A. G. Martimort, *L' Eglise en prière,* Desclée, 1961, pp. 151-197.—R. Guardini, Sacred Signs, New York, 1931.

[1] Cf. Righetti, *Storia Liturgica,* IV, pp. 2-9.

[2] *Summa theol.,* p. III, q. 60, a. 2.

[3] *Ibid.,* p. III, q. 60, a. 5.

[4] AAS 49 (1947) 532.

[5] Code of Canon Law, Canon 1144: The sacramentals are things and actions which the Church uses as a kind of imitation of the sacraments, to obtain through her prayers particularly spiritual effects.

[6] AAS 39 (1947) 529.

II. THE SACRAMENTS OF INITIATION

[1] The rituals in use in the 16th century in the district of Paris still prescribed that Confirmation should be conferred immediately after Baptism if a bishop were on hand. In any event the priest was always to give the candidate the Eucharist at the same celebration; cf. A. Nocent, *L'avenir de la liturgie,* Paris, 1961, p. 182.

[2] See A. Stenzel, *Die Taufe. Eine genetische Erklärung der Taufliturgie,* Innsbruck, 1958, pp. 294-308; Id, *Wege und Umwege in der Geschichte des Taufrituals* in *Liturgisches Jahrbuch,* 9 (1959) 16-28.

[3] AAS 54 (1962) 310-315.

[4] Title II of the Roman Ritual contains two Rites for Baptism (for children, Ch. II; for adults, Ch. IV); two Rites for supplying ceremonies omitted in a

private Baptism of an infant (Ch. V) and of an adult (Ch. VI), and two blessings of the font outside of the Easter Vigil (Chs. VIII and IX).

[5] Concerning the difficulties caused by certain ceremonies of the Rite of Baptism in mission countries, cf. S. Paventi, "Il Battesimo nelle Missioni," in Enciclopedia Cattolica II (Vatican City, 1949) pp. 1038-1042; J. Beckmann, *L'initiation et la célébration baptismale dans les missions du 16e siècle à nos jours,* in *Maison-Dieu,* cah. 58 (1959) 66-68. On Nov. 22, 1935 the Holy Office permitted the Ordinary of the Diocese of Allahbad in India to grant his missioners the faculty of omitting the ceremonies of the salt, the saliva and the insufflation. On March 15, 1951, the Holy Office also granted the faculty of omitting the anointing on the breast and between the shoulders when baptizing women; cf. S. Paventi, *Breviarium iuris missionalis* (= Bibliotheca Missionalis, 4), Rome, 1952, pp. 196-7. On Jan. 14, 1944 the Congregation of Rites granted the faculty of omitting the ceremony of the saliva for any reasonable cause (cleanliness or danger of infection): AAS 36 (1944) 28-29. The Rite for the Baptism of Adults, approved on April 16, 1962, proposes a new method, which consists in having a large vessel filled with salt from which the catechumens themselves take the salt: AAS 54 (1962) p. 314.

The suppression of the exorcisms, which some proposed, did not find favor with many, for the exorcisms are an excellent method of signifying that God has the chief part in the struggle of Christians against Satan; cf. X. Seumois, *La structure de la liturgie romaine et les problèmes du catéchuménat missionnaire,* in *Maison-Dieu,* cah. 58 (1959) 96-97; A. Nocent, *op. cit.,* p. 178.

[6] Ed. Mohlberg, pp. 48-51, XXXV-XXXVI, nn. 310-328.

[7] *Ibidem,* p. 46, XXXIII, nn. 299-309. There could be a short reading from Scripture (e.g., Matt. 4, 13-17, or Matt. 28, 16-20, or John 3, 1-8) preceded by a short talk.

[8] However, in the Apostolic Tradition of Hippolytus the anointing comes at the same place as in the Roman Ritual.

[9] Cf. J. Seffer, *Les rites du baptême, in*: J. Hofinger, *Pastorale liturgique en chrétienté missionnaire,* Bruxelles-Bruges, 1959, p. 281. The Roman Ritual (Title II, Ch. II, n. 20) allows this form of baptism "where it is the custom." (ed. Mohlberg, p. 68, 72, 74, XLII-XLIII, n. 425, 443, 452).

[10] According to the Gelasian Sacramentary at the Easter Vigil there were three litanies.

[11] Ex. gr., "Preces nostras" (see *Gelasianum,* ed. Mohlberg, p. 42, XXX, n. 286), "Omnipotens sempiterne Deus... respicere dignare" (*ibidem,* n. 285); also "appropinquavit" for "appropinquabit" (RR, Tit. II, cap. II, n. 13); cf. B. Botte, *L'interprétation des textes baptismaux,* in *Maison-Dieu,* cah. 32 (1952) 25-36.

[12] See *Gelasianum,* ed. Mohlberg, p. 46-48, 50-53, XXXV-XXXVI, nn. 300-309, 310, 315-318, 319-329. For the Byzantine rite, cf. *Euchologium Barberinianum,* ed. Goar, Venetiis, 1730, p. 277-281.

[13] In the Byzantine rite when Baptism is conferred outside of Mass the following are read: Rom. 6, 3-12; Matt. 28, 16-20.

[14] Ed. Mohlberg, p. 81, LIII, n. 504. Vide B. Fischer, *Formes de la commémoration du baptême en Occident,* in *Maison-Dieu,* cah. 58 (1959) 111-134.

[15] See A. Stenzel, *op. cit.,* pp. 284-286.

[16] See P. M. Gy, *Le nouveau rite du baptême des adultes,* in *Maison-Dieu,* cah. 71 (1962) 20; A. Laurentin, *A propos du Rituel du Baptême des adultes,* in *Paroisse et Liturgie,* 44 (1962) 230-238; A. Stenzel, *Zum neuen Ordo der Erwachsenentaufe,* in *Liturgisches Jahrbuch,* 13 (1963) 87-91.

[17] Vide J. Cellier, *Catéchumènes et communauté chrétienne,* in *Maison-Dieu,* cah. 71 (1962) 142-150.

[18] See X. Seumois, *art. cit.,* p. 97-100; Id., in *Maison-Dieu,* cah. 77 (1964) 97-99; *Missions et liturgie,* Saint-André (Bruges), 1959, pp. 71, 93, 142 et 174-175.

[19] Cf. *Rituale Romanum,* Tit. II, cap. III, n. 7. Vide L. Beauduin, *Baptême et Eucharistie,* in *Maison-Dieu,* 6 cah. (1946) 56-75.

[20] See St. Augustine, *Ep.* 98 *ad Bonifatium* 5: PL 33, 362; *Sermo* 176, 2: PL 38, 950-951; *De peccatorum meritis et remissione* 1, 25; PL 44, 125; St. Thomas, *Summa Theol.* III, q. 68, a. 9 ad 12.

[21] In ancient times also infants were customarily presented for Baptism by their parents. Cf. E. Dick, *Das Pateninstitut im altschristlichen Katechumenat,* in *Zeitschrift für katholische Theologie,* 63 (1939) 1-49; A. Stenzel, *op. cit.,* pp. 134-136.

[22] Cf. *Bulletin ecclésiastique du diocèse de Strasbourg,* 77 (15 aprilis 1958) n. 8, pp. 212-213; *Maison-Dieu,* cah. 56 (1958) 162-163.

[23] Bulla "Altitudo divini consilii": A. Bremond et Th. Ripoll, *Bullarium Ordinis Praedicatorum,* t. VII, Rome, 1739; quoted in *Maison-Dieu,* cah. 76 (1963) 96. See X, Paventi, *Breviarium,* pp. 197-198; J. Beckmann, *art. cit.,* pp. 64-67.

[24] Cf. *Missions et liturgie,* p. 146.

[25] Card. Gasparri, *Codicis Iuris Canonici fontes,* t. IV, Rome, 1926, n. 953, pp. 226-229.

[26] Cf. Fr. de Saint-Palais d'Aussac, *La réconciliation des hérétiques dans l'église latine* (= Etudes de science religieuse, 2), Paris, 1943, pp. 9-26.

[27] Vide St. Augustine, *De baptismate* 3, 21; 5, 33: PL 43, 148 et 193.

[28] Cf. B. Capelle, *L'inspiration biblique de la bénédiction des fonts baptismaux,* in *Bible et vie chrétienne,* 13 (1956) 30-40: J. Lécuyer, *La prière consécratoire des eaux,* in *Maison-Dieu,* cah. 49 (1957) 71-95.

[29] This could be done in almost the exact words found in the beautiful prayer recited before conferring Baptism in the Byzantine rite. (F. Mercenier et F. Paris, *La prière des Eglises du rite byzantin*, t. I, Amay, 1937, pp. 339-340.

[30] Vide conspectum generalem huius quaestionis apud P. Fransen, *Firmungsalter,* in *Lexikon für Theologie und Kirche,* 2a. ed., vol. IV (1960), 151-152.

[31] AAS 24 (1932) 271-272.

[32] See *Sacramentarium Gelasianum* (ed. Mohlberg, p. 74, XLIV, n. 451), *Pontificale saec. XII-XIII et Pontificale Durandi* (ed. M. Andrieu, *Le Pontifical Romain au Moyen-Age,* I [= Studi e Testi 86], Vatican City, 1938, p. 247; II [= Studi e Testi, 87], 1940, p. 452; III [= Studi e Testi, 88], 1940, p. 333).

III PENANCE

* Bibliography: J. A. Jungmann, *Die Lateinischen Bussriten,* 1932. — P. Galtier, *L'Eglise et la rémission des péchés aux premiers siècles,* 1932. — B. Poschmann, *Die abendländische Kirchenbusse im Ausgang des kirchlichen Altertums,* 1928. — Id., *Die abendländische Kirchenbusse im frühen Mittelalter,* 1930. — Id., *Poenitentia secunda,* 1940.—Id., *Busse und letzte Oelung,* in Schmaus-Grillmaier, *Handbuch der Dogmengeschichte* IV-3, 1951. — K. Rahner, *Altkirchliche Bussdisziplin,* in LThK², II, 805-815. (Bibliography).

[1] St. Augustine, *Serm.* 232, 7: PL 38, 1111; *Syn. Hipponensis* a. 393 can. 30: Mansi III, 923; Sozomenus, *Hist. eccl.* 7, 16: PG 67, 1460 s. et multi alii.

[2] Amalarius, *Off.* I, 12, 41: ed. Hanssens, I, p. 84; Halitgarus, *Poenitentiale,* III, 9: ed. Schmitz, *Bussbücher* II, S. 277; *Pontificale G. Durandi* II, 43: ed. Andrieu III, p. 569.

[3] Cf. St. Augustine, *Tract. in Io.,* 121, 4: CChr. XXXVI, p. 667.

[4] *Pontificale rom. V.* (*and already in the Pontifical of Durandus* III, 9, 8: ed. Andrieu III, p. 617).

[5] Cfr. Poschmann, *Busse und Letzte Oelung,* S. 67 ff.

IV ANOINTING OF THE SICK

* Bibliography: F. Cavallera, *Le Décret du Concile de Trente sur la Pénitence et l'Extrême-Onction* (*session XIV,* 25 *novembre* 1551), in *Bulletin de Littérature ecclésiastique,* 39 (1938) 3-29. — A. Chavasse, *Etude sur l'onction des infirmes*

dans l'Eglise latine du IIIe au XIe siècle. Tome I, *Du IIIe siècle à la réforme carolingienne,* Lyons, 1942. — B. Botte, O.S.B., *L'onction des malades,* in *Maison-Dieu,* cah. 15 (1948) 91-107. — E. Doronzo, O.M.I., *De Extrema Unctione,* Tom. II, Milwaukee 1955, Cap. VI *De subiecto,* 447-732. — Z. Alszeghi, *L'effetto corporale dell'Estrema Unzione,* in *Gregorianum* 38 (1957) 385-405. — M. Righetti, *Manuale di storia liturgica,* Vol. IV^2, Milan, 1959, 323-347.—A. Chavasse, *Prières pour les malades et onction sacramentelle,* in A. G. Martimort, *L'Eglise en prière, Introduction à la Liturgie,* Paris, 1961, 580-594.

[1] Catechism of the Council of Trent for Pastors. P. II, cap. VI *De extremae unctionis sacramento,* n. 2; *Quare haec ipsa unctio a maioribus nostris sacramentum etiam unctionis infirmorum et sacramentum exeuntium dicta est.*

[2] Acta Concilii Lugdunensis I a. 1245 (Denzinger, *Enchiridion symbolorum, definitionum . . .,* ed. 1963, n. 832 (ed. praec. 451), Lugdenensis II 1, 1274 (*ib.* n. 860 [465], Constantiensis (Interrogatio Wyclifitis et Husitis proponenda) a. 1418 (*ib.* n. 1259 [669], Florentini (Decretum pro Armenis) a. 1439 (*ib.* n 1324 [700]), Tridentini a. 1551 (*ib.* nn. 1694 [907], 1697 [910], 1716 [926], 1718 [928], 1719 [929]); Professio fidei Tridentini Pii IV a. 1564 (*ib.* n. 1864 [996]; Litterae Apostolicae Benedicti XV diei 31 maii 1921 *Sodalitatem* (AAS 13 [1921] 345); Prima Romana Synodus a. 1960 a Ioanne XXIII promulgata, art. 457-462.

[3] Professio fidei Waldensibus ab Innocentio III a. 1208 praescripta (Denzinger, n. 790 [420]; Acta Concilii Tridentini (*ib.* n. 1717 [927]; cf. n. 1695 [908]. In the Apostolic Letter *Explorata res* of Pius XI of Feb. 3, 1923, the text reads: "sancto oleo . . . liniantur infirmi" (AAS 15 (1923), 105. In his encyclicals Pius XII does not use the name "Extreme Unction" but *sacri Opobalsami unctio* (in *Mediator Dei,* no. 22, AAS 39 (1947), 530) and *sacra infirmorum unctio* (in *Mystici Corporis,* AAS 35 (1943), 202). The Roman Pontifical calls the matter of this sacrament: *"oleum infirmorum.*

[4] Petrus Lombardus, *In Sent.,* dist. XXIII.

[5] Olio Santo, Anointing, Heilig, Oliesel, Heilige Oelung.

[6] The Catechism for Pastors, *l. c.: primum illud tradendum erit, hoc sacramentum idcirco extremam unctionem appelatum esse, quod haec omnium sacrarum unctionum . . . ultima administranda sit.*

[7] Denzinger, n. 1697 [1910]. The Fathers of the Council did not retain the text of the proposed schema which read: "This anointing is not to be used except for the sick, and not for all of the sick, as the tradition of the Church teaches us, but only for such of them as are so seriously sick that they seem to be at the end of life (*in exitu vitae*) cf. F. Cavallera, p. 25.

[8] Apostolic Letter of Benedict XIV, May 31, 1921 *Sodalitatem, l. c.;* Apostolic

Letter of Pius XI, Feb. 2, 1923, *Explorata res, l.c.;* First Roman Synod, art. 458.

[9] At the blessing of the oil: *sit (haec pinguedo olivae) omni hoc unguento caelestis medicinae peruncto tutamen mentis et corporis, ad evacuandos omnes dolores, omnes infirmitates, omnemque aegritudinem mentis et corporis* (Roman Pontifical for Holy Thursday). From the prayers that accompany the rite of anointing: *plenamque interius et exterius sanitatem misericorditer redde, ut, ope misericordiae tuae restitutus, ad pristina reparetur officia* (Rit. rom. VI, II, n. 12, from the prayer *Domine Deus, qui per Apostolum tuum*).

[10] *Collectio Rituum pro omnibus Germaniae dioecesibus,* a. 1950; *Rituale parvum ad usum dioecesium Gallicae linguae,* 2a ed. a. 1956; *Collectio Rituum pro omnibus dioecesibus Hiberniae,* a. 1959; *De cura infirmorum ad usum dioecesium Hollandiae*, a. 1962.

[11] This order (Anointing, Viaticum) was retained in the Cistercian and Dominican Rites, and in some dioceses of France (cf. *Parvum Rituale ad usum dioecesium Gallicae linguae,* 2nd ed., p. 98). It was restored in *Collectio Rituum pro omnibus Germaniae dioecesibus,* and in *De cura infirmorum ad usum dioecesium Hollandiae.*

[12] V, 15.

[13] St. Thomas, *Summa Theol.* III, 65, 1 et 2.

[14] Denzinger, n. 1694 (907); (*sacramentum extremae unctionis*) *non modo paenitentiae, sed et totius christianae vitae, quae perpetua paenitentia esse debet, consummativum existimatum est a Patribus.*

[15] *Summa contra gentiles,* IV, 73. He does not call anointing absolutely the last sacrament but "the last of the whole spiritual healing"; c. *ibid*: *Hoc sacramentum perfectae, curationis effectum habet.* On receiving glory, cf. *ibid.* and *Summa Theol.* I, II, 102, 5, ad 3; III, 65, corpus and ad 4.

[16] Pseudo-Dionysius, *De Ecclesiastica Hierarchia,* cap. III (PG 3, 423; Ph. Chevallier, *Dionysiaca,* II, 1161 ss.). St. Thomas, *Summa Theol.* III, 65, 3.

[17] St. Thomas, *l. c.*

[18] Jn. 6, 56: "He who eats my flesh and drinks my blood abides in me and I in him." St. Thomas, *l. c.,* 79, 1 ad 1.

[19] Jn. 6, 54: "He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day." — Concilium Trid. (Denzinger, n. 1638 [875]). St. Ignatius of Antioch, *Ad Ephesios,* 20: *pharmacum immortalitatis est, antidotum, ne moriamur, sed vivamus semper in Iesu Christo* (PG, 5, 662). — St. Irenaeus, *Adversus haereses,* V, 2, 3: *sic et nostra corpora ex ea nutrita, et reposita in terram, et resoluta in ea, resurgent in suo tempore, Verbo Dei resurrectionem eis donante, in gloriam Dei Patris* (PG 7, 1127).

[20] *Rit. rom.,* tit. V, c. IV, 19.

[21] St. Thomas, *Summa Theol.* III, 79, 2 ad 1; cfr. 65, 1 ad 3; 65, 2; 73, 1 ad 1. Catechismus ad parochos, P. II, Cap. IV *De Eucharistiae sacramento,* n. 5.

[22] Rit. rom. VI, 1, 15.

[23] Formula: *Per istam sanctam unctionem . . . quidquid per cogitationes et affectus cordis deliquisti. Amen* (Supplementum ad Rituale romanum pro usu cleri Provinciae ecclesiasticae Ultraiectensis, a. 1879).

[24] Formula: *Per istam sanctam unctionem . . . quidquid per lumborum delectationem deliquisti. Amen.*

[25] Cf. above, note 9.

[26] *Collectio Rituum pro omnibus Germaniae dioecesibus* I, III, 2, n. 14 et 4, n. 14. *De cura infirmorum ad usum dioecesium Hollandiae,* cap. III, n. 12 et VI, n. 12.

V. SACRED ORDERS

*Bibliography: M. Andrieu, *Les Ordines Romani du haut moyen-âge,* tom. III pp. 541-594 comment. in Ord. XXXIV, tom. IV (Louvain, 1956) pp. 3-30; comment. in Ord. XXXV; praesertim quoad ordines minores. In eodem tomo IV habentur comment. in Ord. XXXV A B; XXXVI, XXXVII A B, XXXIX, XL A. B. — Id., *Les ordres mineurs dans l'ancien rit romain,* in *Rev. des Sciences réligieuses,* 5 (1925) 232-274; noviter in commentariis ad ordines romanos XXXIV et XXXV. — Id., *La carrière ecclésiastique des Papes et les documents liturgiques,* in *Rev. des Sciences rél.* 21 (1947) 90-120. — P. Batiffol, *La liturgie du sacre des Evêques dans son évolution historique,* in *Rev. d'Hist. eccl.* 23 (1927) 733-763. — E. Bishop-A. Wilmart, *La réforme liturgique de Charlemagne,* in *Ephem. lit.* 45 (1931) 186-207; vide par. III, pp. 194-202, on orders. — B. Botte, *La Tradition Apostolique de S. Hippolyte. Essai de reconstitution,* Münster i. W. 1963. — Id., *Le rituel d'Ordination des Statuta Ecclesiae Antiqua,* in *Rech. de théol. anc. et méd.* 11 (1939) 223-241. — Id., *L'Ordre d'après les prières d'ordination.* Etudes sur le Sacrament de l'Ordre (= Lex orandi, 22), Paris. 1957, pp. 13-41. — Id., *Caractère collégial du presbyterat et de l'Episcopat, op. cit.,* pp. 97-124. — Id., *Secundi meriti munus,* in *Quest. lit. et par.* 21 (1936) 84-88. — A. Chavasse, *Le sacramentaire Gélasien* (Desclée. 1957) pp. 5-27. — P. Jounel, *Les ministres dans l'assemblée,* in *Maison-Dieu,* cah. 60 (1959) 35-67. — Id., *Les Ordinations,* in Martimort, *L'Eglise en prière. Introduction à la liturgie* (Desclée, 1961, I. ed.) pp. 477-513. — G. Martimort. *Lo studio dei Sacramentari,* in *Introduzione agli studi liturgici-*(Rome, C.A.L., 1962) 67-86. — Ch. Meunier, *Les Statuta Ecclesiae antiqua.* Edition Etudes critiques (Paris, 1960). — Id., *Une forme abregée du rituel des Ordinations des* Statuta Ecclesiae antiqua, in *Rev. des Sciences rél.* 32 (1958) 79-84. — Miranda Vincente, *Signification théologique de la Constitution* "Sacramentum Ordinis", in *Maison-Dieu,* cah.

47-48 (1956) 197-208. — M. Righetti, *Manuale di Storia liturgica.* Vol. IV (2 ed., Milan, 1959) pp. 353-452. — P. Salmon, *Le rite du sacre des Evèques dans les Pontificaux du Moyen-Age,* in *Miscellanea Belvederi* (Vaticano 1954) pp. 27-45.

[1] Bishop-Wilmart, *op. cit.*

[2] Jounel, *Les ordinations,* pp. 500-501.

[3] Andrieu, *La carrière.*

[4] Botte, *Le rituel d'ordination des Statuta Eccl. ant.*

[5] Chavasse, *Le Sacrament, gél.,* p. 11-12.

[6] Meunier, *Les Statuta Eccl. ant.,* p. 171: The author thinks it more likely that the ritual of the Gelasian, Reg. n. 316, depends on Italian rather than on Gallican tradition. This is also the opinion of Botte, *Le rituel d'ordination,* p. 241; Meunier, *Une forme abregée.*

[7] Andrieu, *Les Ordines Romani,* tom. III, pp. 546-547.

[8] Andrieu, *op. cit.,* pp. 595-596.

[9] Andrieu, *op. cit.,* tom. IV, pp. 9-10.

[10] Andrieu, *op. cit.,* tom. IV, p. 9.

[11] Andrieu, *Le Pontificale de la Curie Romaine au XIII siècle* (Vatican City, 1940), p. 341.

[12] Andrieu, *op. cit.,* p. 327.

[13] Andrieu, *Le Pontifical de G. Durand* (Vatican City, 1940) p. 337.

[14] Miranda-Vincente (see bibliography).

[15] Andrieu, *Le pontifical de la Curie Rom.,* p. 336.

[16] Andrieu, *Les Ordines Romani,* tom. IV, p. 19; et, ipsius Auctoris: *L'onction des mains dans le sacre épiscopal,* in *Rev. d'Hist. eccl.* 36 (1930) 343-347.

[17] Lietzmann, *Das Sacramentarium Gregorianum* (Münster i. W. 1921); for bishops, 2; 2-3; for priests, 3; 1-2-3; for deacons, 4; 1-2-3.

[18] Jounel, *Les Ordinations,* p. 492, n. 2. Martimort, *Lo studio dei sacrementari,* p. 77.

[19] Botte, *L'ordre, d'aprés les prières d'Ordination,* p. 19, n. 2.

[20] Botte, *L'ordre, d'aprés les prières d'Ordination* n. p. 18; e *Quest, lit. et paroiss.* 1936, p. 84-88.

[21] Botte, *La Tradition Apostolique,* p. 4-5.

[22] Meunier, *Les Statuta Ecclesiae antiqua,* p. 95, can. 90; vide pp. 177-181.

[23] Batiffol (see bibliography), p. 738; Meunier, *Les Statuta,* p. 181.

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[2] Pius XII, Litt. Encycl. *Summi Pontificatus,* AAS 31 (1939) 444.

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[5] *Ordo XLIX,* in M. Andrieu, *Les Ordines romani du haut moyen-âge,* t. IV, Louvain, 1956, p. 529.

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CHAPTER IV

THE DIVINE OFFICE* [Bibliography]

By Joseph Pascher, formerly Professor at the University of Munich

I THE NATURE OF THE DIVINE OFFICE

The Dignity of the Divine Office (Art. 83) Briefly resuming Articles 5 to 8 on the nature of the Sacred Liturgy, Article 83 describes the nature of the Divine Office in such a way as to bring out its dignity above all other exercises of Christian piety. Through the Incarnation mankind has been restored by a new Head, in whom human nature praises God with a new canticle. Furthermore, the Church was instituted to carry on the office of mediator.[1] The Church satisfies this obligation, among other ways, by the Divine Office in which, according to Article 84, she speaks to Christ as a bride and also with her spouse sings to God the Father. The first, she does rarely, mostly in the hymns, because, carrying on the work of the Head, she rather turns with her Spouse to the Father, as is clear from the text.

The innate dignity of the Divine Office is in some sense objective. As such it depends on Christ and his Church although there is no prayer unless someone is praying and without that subjective perfection which increases with the charity of the one praying.

Prayer "in the Name of Mother Church" (Art. 84 and 85) From the objective dignity of the Office it follows that it honors those who perform it because as Article 85 says, "they stand before the throne of God in the name of Mother Church."

"Mother Church," that is, the universal Church, has a social structure. Therefore no one can speak in the name of the Church unless he has in some way the mandate of the Church herself, and no one can

assume the right of praying in the name of the Church unless she gives her consent.[2] Articles 84 and 100 explain who have this mandate for the Divine Office. According to Article 84, they are, "priests and others deputed for this purpose by the Church's ordinance, or the faithful praying together with the priest in the approved form." Articles 95, 96, 98, which speak of the obligation of the Office, explain who are these others (besides the priests) who are "deputed."

But what of the laity? They do not seem to be included among those "deputed" in Article 84. The sentence in Article 84 which mentions them praying along with the priest was inserted by the Council because of the Orientals. For among them the priests are accustomed to sing the hour of Matins along with the laity before Mass and, because of this venerable tradition, the Council wished to retain this truly liturgical act with all its honor and dignity. Two questions arise:

1) What about the prayer of laymen if they take part in the Divine Office, not with priests but with others who are deputed?

2) What of the case provided for in Article 100, where the laity recite the Office, gathered together or even individually?

The Council did not decree anything expressly about these questions. We may ask, then, what would be the mind of the Council in regard to them?

1. The faithful are mentioned in Article 84 only in connection with the priests because Oriental practise is considered. But active participation, which the Council so fervently urges,[3] can hardly be restricted to this case alone. From the institution of Christ it dogmatically follows that in the Holy Eucharist participation with the priest is required, as the faithful not only through the hands of the priest but also along with him offer the Immaculate Victim.[4] But in the case of the Office such restriction is not necessary and is even against the mind of the Council.

2. Article 100 is meant to encourage the active participation of the faithful in the Sacred Liturgy even without the presence of a priest or another deputed for this purpose. Therefore the faithful who obey the desire of Holy Mother Church certainly take part in its Liturgy, its dignity and its honor. The Church does not oblige the laity but invites and calls them to the Office. The Constitution does not speak

of deputation, lest it seem to put an obligation on the layman. But not even those who are deputed are always obliged, for example, if in the future they recite outside of the choir not just one minor hour but three, they have gone beyond obligation but they have not gone beyond deputation; "Obligation does not make an act liturgical, but the call of the Church," and this can be given in two ways: by imposing an obligation or by not imposing one, so that we can rightly distinguish between deputation which gives rise to an obligation and one that does not. The answer to the second question is that according to the mind of the Council the laymen can enjoy the dignity and the honor of the Sacred Liturgy if alone or gathered together they recite the Divine Office.

However, among the different ways of participating, the best seems to be that with the priest, not only because it is more in accord with history and with the traditions of the Orientals, but also because it better represents the Church at prayer, fulfilling the priestly office.

The Purpose of the Divine Office (Art. 84 and 88) According to Article 84, the Divine Office has been so divised that the whole course of the day and night is made holy by the praises of God. But the Constitution leaves the sanctification of the night to recitation in choir.[5] History teaches us that we must distinguish between the tradition of the churches and that of the monasteries. Bishops' churches, from the 4th century on, exhort the faithful to sing Lauds and Vespers every day with the bishop, and especially on Saturdays and Sundays[6]. On Sundays, especially for the Feast of Easter,[7] there is also a vigil which the monks were accustomed to observe every day. In monasteries, except in Egypt,[8] there were also the minor hours, Terce, Sext and None and, later on also Prime and Compline. These two traditions had already come together into the Roman Liturgy before St. Benedict's time (†547), when monks were deputed to perform the Office in the Roman basilicas. Thus it has come about that the Divine Office in the Latin Rite is monastic, obliging not only to the hours of Lauds and Vespers, but also to the monastic hours.

The monastic Office corresponding to the conditions in monasteries could freely dispose of the hours of the day and of the night; but the Office of the churches, having regard to the circumstances of the

faithful, could only dispose of the morning hour and the evening hour. In our time, the course of the day for priests of the churches is so taken up with the pastoral work, that even they cannot freely dispose of the individual hours of the day. Furthermore, besides the Divine Office, meditation and other pious exercises take up their time, and even relaxation cannot be neglected. There is a great danger that the whole spiritual life of the priest suffer, and this in turn would be harmful for apostolic work. With great seriousness and severity, Article 86 inculcates the connection between the spiritual life and the pastoral ministry for fear lest priests make their first concern pastoral work to such an extent that they altogether neglect prayer.

For this reason, the Holy See, even before the Council, had begun to adapt the Divine Office to modern conditions, the latest example being the Code of Rubrics. The Council intends to carry this reform to conclusion so that "the Divine Office may be better and more perfectly prayed in existing circumstances" (Art. 87).

After the introductory Articles 83 to 87, the Constitution in Article 88 lays down the first and very important norm for reform.

Preoccupied with apostolic works, many priests, even those of true holiness, in private recitation, grouped together all the Canonical Hours or at least many of them and recited them at an hour which was convenient to them, especially in the morning before or after Mass, so that they would be altogether certain of having fulfilled their obligation before the work of the day. The Church herself permitted that even in choir, not only would Matins be anticipated in the afternoon of the preceding day, but even the morning hour of Lauds. There were even teachers of the spiritual life who praised and greatly rcommended this bunching together and anticipation with the result that not infrequently Compline would be said in the early hours of the day. Although this practise often proceeded from excellent and sincere concern, it nevertheless was harmful. It was too concerned with the quantity of the obligation, instead of with the quality of prayer and of the consecration of the day, which is the purpose of the Divine Office. It is of great value for the spiritual good of the priest and for his work, if his heart from time to time amid his pastoral works, returns to himself and to God, who is the purpose of all his work and who alone gives the increase. For these reasons, Pius X re-

formed the Office and Pius XII carried this reform further. Finally John XXIII published the New Code of Rubrics in which the purpose of the Office, namely, the sanctification of the natural day, is inculcated; and it is earnestly recommended that the proper hour be retained for reciting each individual hour of the Office.[9] Matins can still be anticipated, but not Lauds, which all are urged to recite in the morning.[10]

Although this reform is altogether in accordance with the nature of the Divine Office, it is difficult or even impossible in these days for many priests. They are sorry that they do not have an Office in agreement with their pastoral life, one which would give the necessary help to themselves and to their work. The Council desires to satisfy this hope. It never intended to oblige priests to observe the Canonical Hour. But it is not enough to satisfy their consciences if the full fruit hoped from the Divine Office is not obtained. Therefore it was necessary to change the Office so that it would be in agreement with pastoral work and give richer fruits. For this reason, the Council decreed definitive reform involving some abbreviations, adaptations and corrections.

II THE SEQUENCE OF THE HOURS

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Restoring the Sequence of the Hours (Art. 89) Article 88 enunciates in a general way the guiding principle for the reform of the Sequence of the Hours, and therefore, all of Chapter 4 hinges on it. Lest the discussions of many years come to nothing, Article 88 had to apply this principle to the individual hours, not going into particulars, but laying down general rules. A middle course had to be found in order to take account of the sound traditions of the Roman Office and also of pastoral needs. Article 89 sets forth the basic principles in a concrete way. For this reason, this Article was much debated.

Note, first of all, that here there is question of the Office to be said by those who lead an active life ("Those who are called to labor in apostolic works") (Art. 88), whether they be of the secular clergy or religious, and not of the Office as said by those who lead the contemp-

lative life. Most clerics lead an active life. Therefore the first consideration should be how to take care of their spiritual needs according to the concrete circumstances of daily life, for it would be unfitting to impose on them a manner of public prayer which was suited to another form of life. This may seem altogether new but it is not, for, on the one hand, it is a return to the origins of the Roman Office which was destined for those who exercised the apostolic care of souls, as can be seen from the part allowed for the participation of the people. On the other hand, it retains from the monastic Office what could be useful and is possible for all, making the necessary changes because of the changed conditions of life.

a) *Lauds and Vespers.* To bring out that the reformation of the Office is made particularly so that the true time for each canonical hour is observed (a thought that recurs over and over again in Chapter IV), Lauds are said to be morning prayer and Vespers, evening prayer, not that this is not already clear from tradition and from the nature of these hours, but so that they will be really said in the morning and in the evening.

Furthermore, from the venerable tradition of the universal Church, they are the two hinges on which the daily Office turns, both in the East and in the West. Morning and evening prayers come from the very religious nature of man, for the coming of day and night so strikes even modern man that at these moments he salutes his neighbor and raises his mind to God. These were the first hours to receive a liturgical character in the Christian religion and from the very earliest times they were arranged for the active participation of the people. Tertullian speaks of the "fixed prayers which are to be said without any need for reminder at the beginning of the light and of the night."[1]

At first, the hour of Lauds was called "Agenda matutina," or "Matutinorum solemnitas," or "Matutini (psalmi)," because it was celebrated in the early morning at dawn ("Matuta"). Later on, because of psalms 148-150, which begin "Laudate—Cantate—Laudate," and are psalms of praise, the whole hour was called "Laudes matutinae" and, finally, just "Laudes" (Praises), for praise is the characteristic note of this hour.

Already in the Old Testament, the dignity of morning prayer is praised, for example, in Wisdom 16, 28: "One must bless thee before sunrise and adore thee at break of day." There are many witnesses to this same practice among the early Christians: "Who does not hasten to bow down before God at least at the first prayer when the daylight returns?"[2] "Are you not aware, O man, that you owe to God the first fruits of your heart and of your voice?"[3] "In the morning, hasten to bring to the church, the first fruits of your pious devotion."[4] "When we rise early in the morning, before we leave our bed chamber, we should give thanks to the Savior."[5] Hence, the Code of the Rubrics (No. 145) wisely provides a rule which all do not sufficiently appreciate "since Lauds is a morning prayer, it is to be said in the early morning, in choir or in common, and it is fitting that this rule be observed also in recitation by one alone."

Vespers is recited when, as the sun goes down, the evening star ("Vesper") rises, and lamps are lighted. Hence the ancients called this canonical hour "Vesperae," "Agenda vespertina," "Solemnitas vespertina," "Hora lucernaria," "Lucernarium," "Eucharistia lucernalis," or "Gratia vespertina." It is fitting especially at this moment of the day, to pray and to render thanks to God, as the fathers of the Old and the New Law tell us.

Hence, these hours are to be considered the principal ones and celebrated as such. The Council desires that they be celebrated with more solemnity or even sung and, because of the participation of the people, sung in common in the church (Art. 99 and 100).

b) *Compline.* Compline, like Prime, is not one of the original canonical hours. It began to be said in communities of monks, "When they were retiring."[6] The rule of St. Benedict (17 and 18) tells us its name and its form. It was performed not in choir but "where they sleep in the dormitory."[7]

When the secular clergy in the 7th and 8th centuries began to lead a common life, the monastic Office was gradually adopted and so, finally Compline was admitted into the Office of the secular clergy (which is also called "the Cathedral Office"). Even today, it is highly regarded: if it is recited at its proper time, its pastoral usefulness is increased, for nowadays people retire later so that there is a long

interval between Vespers and retiring. Therefore, Compline is retained and is to be so structured that it will be a fitting prayer for the end of the day.

c) *Matins.* The Old Testament speaks of prayer at night: "At midnight I arose to sing thy praise" (Psalm 118, 62); "I remembered thy name at night" (Psalm 111, 55). Christ gave the example, "Spending the night in prayer to God" (Luke 6, 12) and repeated the injunction, "Watch and pray" (Luke 21, 36). The Apostles do likewise, (Eph. 6, 18; Col. 4, 2; 1 Thess. 5, 6; 1 Peter 4, 7; Acts 16, 25; Paul prays at midnight in prison, as the hymn for Wednesday Matins recalls, "As the prophet tells us to do at night and Paul taught us to do by his example"). The Fathers, likewise, recommend the Sacred Vigils. Following the custom of pious Christians, the monks began already in the 4th century to make this night prayer public, that is liturgical. It is called, "The Monastic Night Vigil" and in its origin is different from the hour of Lauds, which, as we have seen, in ancient times went by the name of "Matins."

Already in ancient times, in churches of the secular clergy, besides the solemn vigils such as that of the Night of Easter (which never belonged to the Divine Office), at dawn on Sunday before Lauds, was celebrated a vigil in honor of the resurrection of the Lord. It seems to have been in the time of St. Gregory the Great that in the Roman Rite, the monastic night vigil was joined with the Sunday Cathedral Vigil as can be seen in Amalar.[8] Today, in Matins with three nocturnes, the third would be the ancient Cathedral Sunday Vigil; therefore, during the week of Easter, which retains the primitive traditions, the one nocturne would be the ancient Cathedral Sunday Vigil in honor of the resurrection of the Lord.[9]

After this evolution, the three were joined together, namely, the Monastic Night Vigil (which among the Benedictines consisted of two nocturnes), the Cathedral Sunday Vigil (our third nocturne), and what we call Lauds and the ancients called Matins. To the whole, the name Matins was given, but frequently the third part was called Lauds because of Psalms 148-150, as we said above.

Article 89c does not speak of Matins but of "the hour known as Matins," so that later on when the Office is reformed, better names

may be chosen. It would be good to give the name Matins to Lauds for pastoral reasons so that it would be really recited in the morning. Matins in choir retains the nature of night prayer and could properly be called the Vigil. A new name would have to be invented for Matins outside of choir, arranged so that it could be said at any hour of the day, as we shall explain below.

Because the celebration of Office in choir is the nobler form and is performed by persons "who increase the splendor of divine worship,"[10] this hour, when said in choir, should retain the nature of nocturnal praise. Outside of choir, however, it is to be so adapted that it may be said at any hour of the day. This norm on the one hand retains the original nature of monastic Matins in choir and on the other for recitation outside of choir, suppresses any reference to night time or to any other particular time of the day. This new arrangement, which certainly corresponds to reality, makes an organic adaptation of Matins to the daily life of those who are engaged in apostolic works. First, with the suppression of the time indication, Matins, when celebrated not at night as most clerics no longer do, will no longer seem detached from reality. Secondly, by being placed outside of the sequence of hours, it need not be recited before Lauds but can be said at any hour of the day.

Those engaged in apostolic work need a long period (24 hrs. or more) during which they may choose to say Matins, and it should be so arranged that the time they choose for it does not disturb the sequence of the other hours. (For example, if one recites Matins at four in the afternoon he no longer has to delay the recitation of Lauds and the minor hours until after 4:30). This rule then takes account of a real need, Matins being the crux of the Divine Office for many clerics, but it also affirms the Church's desire that the rest of the hours be recited at the proper time.

The Constitution, not wishing to go into details, does not indicate the adaptations to be made so that the hour may be recited at any hour of the day. For example, other hymns are needed but the nocturnal hymns could be placed in the appendix to be said by those who say this prayer at night.

However, Article 89c does specify that Matins "should consist of fewer psalms and longer readings." In the course of time the readings

were incorporated into the monastic vigil which up to then had consisted of psalms only. The traditional use of readings is now extended especially for the purpose of having clerics make greater use of Sacred Scripture. So that Matins may not be too long, this increase in the readings requires a decrease in the number of psalms (see Art. 91).

Although the readings are made longer, Matins does not really become a spiritual exercise but retains the character of public prayer. Hence Matins outside of choir could fittingly be called "Divine Reading (Lectio divina)" or the Office of Divine Reading. The word "Divine" as used also in the expression "Divine Office," indicates that the primary purpose is "toward God—for God—that God may be praised" and not "toward man—because of man—that man may be perfected or instructed" (although this is necessarily its secondary purpose). Therefore, the liturgical reading is included in the prayer (psalms and responsories), and if it is to remain liturgical cannot be replaced by mere spiritual or meditative reading of Sacred Scripture selected at one's own choice without this framework of public prayer, as some have suggested.

d) *Prime.* Like Compline, this is not one of the original Canonical Hours. It began in convents of monks. After the "morning praises" the monks of Palestine were accustomed to go to their cells to rest for a while, and afterwards meditate. However, as some continued sleeping until the third hour (9 a.m.) in a certain monastery in Bethlehem around the year 382, it was decreed that all should be present and a new canonical hour celebrated, at the rising of the sun ("lucis orto sidere"). Cassian, who was present and tells of this, calls the hour "Matutina" or "Novella solemnitas."[11] Eventually the monks took on this hour and through them also secular clergy living a common life. At first it was sung "where they sleep," [12] but afterwards as is still the practise, in the Chapter hall. It consists therefore, of two parts: the first, a choir Office like the minor hours, and the second, a chapter Office including various exercises of the monks.

In modern life, the day begins later because it ends later, even for the clergy who live an active life, because of the apostolate or necessity for relaxation, and not, as one sometimes hears, per se, from a desire for worldly amusements. Hence, the first morning hours are

very busy ones for the clergy, especially in church. To relieve their spiritual duties at this time is fitting especially to promote peace of mind and to preserve the quality of prayer. Therefore, "the hour of Prime is to be suppressed." This is not merely permissive for the reason for its existence has no foundation in the life of those engaged in apostolic works. It is left to the Post-Conciliar Commission, if they deem it desirable, to transfer some prayers from Prime to another hour.

e) *The Minor Hours.* The prayers which the Jews were recommended to say three times a day, as we read in Daniel (16, 10ff.), were probably said at "morning, evening and midday," as Psalm 54, 18, says, and to it corresponded the sacrifices of the morning, the evening and midday.[13] It seems however that the Jews and the Apostles and the first Christians prayed at the third hour (9 a.m., Acts 2, 15), the sixth hour (noon, Acts 10,9) and the ninth hour (3 p.m., Acts 10, 9). Hence at the beginning of the second century the Didache (Chapter 2) orders Christians to recite the Lord's Prayer three times a day. Thus we are certain that in the early centuries these hours were sanctified by the Lord's Prayer and other prayers. These were for the most part private prayers. But in the fourth century it became the custom in the East for the monks to pray then publicly in the church. This practise gradually spread throughout the East and West in the monasteries, and is described accurately by St. Benedict in his rule. In the sixth century it began to spread from the monasteries also into the churches of the secular clergy.

This sanctification of the day by prayer is also to be highly regarded in modern life. But generally there is only one interruption of work, even of apostolic work, namely at midday. Hence the difficulty: before work begins, it is the proper time only for Lauds, and after the day's work, the proper time for Vespers. So that there is only one hour open, namely, that proper to Sext. Various proposals were made to solve these difficulties and to promote at the same time the observation of the sequence of hours. Some proposed that instead of Terce, Sext and None, there would be a "noonday hour," structured like the traditional minor hours. The Council has however chosen another solution which is better than the rest, "in choir the

minor hours of Terce, Sext and None are to be observed. Outside of choir one is free to select one of the three—the one more suitable to the time of day."

There are many advantages to this solution. We mention here only the two principal ones. The books give the three minor hours so that one who is not working may follow the ancient custom of the Church and recite all three in conformity with those who say Office in choir. There is also introduced into the practice of reciting the Canonical Hours something human of great value, namely, holy liberty (not to be confused with arbitrary non-holy indifference); one should pray the public prayer of the Church, not only from an external precept but also from an interior motive. The fact that the Council has been courageous enough to introduce this norm without any restriction is a sign of the confidence which the Supreme Authority of the Church places in the clergy, not in vain, but with excellent reason.

f) *Conclusion.* Looking over the whole sequence of hours as it is set forth according to the order of the working day, it can be seen that it is not unsuited to modern life. From morning, we have Lauds, at noon, a little hour, in the evening, Vespers and before retiring, Compline—a reading for each hour of the day. Only the recitation of the "Divine Reading" has some difficulty, but this is just as well. Difficulties are necessary to a man of generosity for "the obedient man will proclaim victory" (Prov. 21, 28—according to the Vulgate). Once again we insist on the reason why this daring innovation was decreed: because the sanctification of the day is the purpose of the Office (see Art. 88). Only one who would reject traditional principles would find difficulty with Article 89. See also Article 94.

The Office As a Source of Personal Prayer (Art. 90) Article 89 is a concrete application of the principles expressed in Article 88: but Article 90 goes further to speak of praying with attention and of the spiritual fruits of the Office, and of the conditions to achieve them. This is continued in Articles 91, 93.

The recitation of the Divine Office is a human act or even a Christian act, therefore it naturally requires both internal and external attention, or according to the expression used in this Article, "that the mind be attuned to the voice."

If during recitation the mind is attuned to the voice, the Divine Office is truly a source of piety and nourishment for personal prayer. However, since we must suppose that the Church wishes true prayer and not "pseudo prayer," the arrangement of public prayer by the Church must be improved Hence it is said, "since the Divine Office is the source of piety and nourishment for personal prayer, priests and all others who take part in the Divine Office are exhorted in the Lord that, when they recite it, their minds be attuned to their voices;" lest the recitation of the Office be falsely understood as a mere observance of a formality, Article 90 expressly calls the Divine Office the public prayer of the Church, for the Church never admits the mere "sounding brass and tinkling cymbal" (1 Cor. 13, 1). The excellence of the Office consists in the fact that it is the public prayer of the Church, that is, the very voice of the Church, as many Popes and spiritual authors have taught. Certainly such a voice should correspond to the mind of the Church. Twice in the Constitution the Office is called the "voice of the bride herself" (Art. 84), and "the voice of the Church, that is, of the whole Mystical Body" (Art. 99).

If all are to bring their minds in tune with their voices, then all who say the Office need liturgical and biblical instruction, especially in the psalms. The Council orders that in the reform to be carried out, the age-old treasures of the Roman Office be so adapted that wider and easier use may be made of them by all who read the Office.

Twice in the Constitution (Art. 88 and 99), the Divine Office is called, a "voice" and in its performance it is required that "the mind be in tune with the voice." Nevertheless, the Council did not intend to solve the question of "vocal" or "mental" recitation, which is discussed in the textbooks of moral theology and Canon Law (not however in the Code of Canon Law). In the Council chamber it was expressly said that the question of vocal or only mental recitation pertains to the rubrics.

Speaking of the Divine Office, the Constitution in Chapter IV uses different verbs and at no time makes mention of the word, "vocal" or "mental":

eight times, "persolvere"; 83, 86, 90, 95c, 96, 99 (twice), 101;
six times, "recitare"; 89c, 94, 95c, 97, 98, 100;
five times, "celebrare"; 89a, 95, 100, 101 (twice);

three times, "peragere"; 84, 87, 99;
twice "absolvere"; 94, 98;
twice, "agere" 98;
once, "cantare", 99;
once, "praestare" 85.

The word "recitation" is used twice in a general way without distinction between recitation in choir or outside of choir (94, 97), three times for Office outside of choir whether in common or by one alone (89c, 98, 100), once for Office said by one alone (95c).

It must be remarked also that in the Office there are not only "prayers" but also "readings."

These notes may be helpful to aid in giving a human solution to the question of "vocal" or "mental" recitation, even by those who have no special indult.

III ON THE REFORM OF THE INDIVIDUAL ELEMENTS OF THE OFFICE

The Psalms (Art. 91) Because the hour of Prime is suppressed (Art. 89d) and Matins will have fewer psalms (Art. 89c), and because the post-conciliar commission will carry out useful changes where necessary, the Council decreed that the psalms are no longer to be distributed throughout one week but over a longer period.

The next question is that of the revision of the Psalter, already happily begun with the "Psalter of Pius XII" in 1945. Now that it has been used for some time there have been various expressions of a desire to finish the revision and the Council makes them its own, namely:

1. "Taking into account the style of Christian Latin": This is possible especially after the recent scientific studies conducted in the Universities of Nijmegen (Holland) and Munich (Germany);

2. "The Liturgical use of psalms, also when sung"; therefore a more rhythmical text is needed and for the sake of Gregorian chant, the difficulty must be solved about the use of two Psalter texts for today if the new Psalter is used, there is often a striking lack of agreement, for example, between the psalms and their antiphons.

3. "Taking into account the tradition of the Latin Church"; for when the new Psalter is used there is considerable disagreement between the use of the psalms in the Liturgy and their use in patristic, theological and spiritual tradition; hence tradition becomes less accessible to the clergy who are familiar with the new Psalter.

Many have praised the recent translation made by Father Weber, O.S.B., which maintains fidelity to the Hebrew original and the Latin of the Vulgate.[14]

The Constitution says nothing about another desire which has been expressed, that of those who hope that from the Psalter would be deleted those psalms which express imprecations or desires for revenge, or those which reflect a stage of insufficient revelation about the after life, or even historical psalms which contribute less to piety.

Others, however, reject these opinions, for the whole Psalter belongs to the treasure of Sacred Scripture and is inspired also in these passages which we do not fully understand or appreciate. "Whatever things are written, are written for our instruction" (Rom. 15,4).

Perhaps the psalms which are less suited for prayer could be used as readings.

The Readings (Art. 92): a) The Scripture Readings should be so selected that in the space of a few years, (for example four) much more of the Bible would be covered. This means more of the Old Testament, especially in the Office, and more of the New Testament in the Mass (see Art. 51).

b) The Readings from the works of the Fathers, Doctors and ecclesiastical writers should be better selected. Nothing should be read in the Office that is not altogether in accordance with the liturgical spirit, even though it be from the works of the Fathers, Doctors or ecclesiastical writers.

c) The "Passiones," or lives of the Saints, should be critically revised. Many of these fall far short of the liturgical spirit, even in the case of the lives of recent saints which are often nothing but a bare chronicle, without any spiritual savor.

The Hymns (Art. 93). This Article needs no commentary. The reform of the hymns by the humanists produced the well-known

proverb: "Accessit latinitas, recessit pietas", (Latinity came in and piety went out). As for piety, usually hymns do not have their full effect if music, an integral part of a hymn, is lacking.

IV THE OBLIGATION OF THE DIVINE OFFICE

The Time of Performing the Divine Office (Art. 94). Here again it must be said that the golden rule or hinge of Chapter 4 is the principle that in saying the Office the sequence of hours must be observed. This sequence pertains to the essence of the Divine Office for, "by tradition going back to early Christian time, the Divine Office is devised so that the whole course of the day and night is made holy by the praises of God" (Art. 84). The reason for this is clear from Sacred Scripture and especially from the example of Christ. Hence, everyone, especially priests dedicated to the sacred ministry, should be keenly conscious of the admonition of St. Paul, "pray without ceasing" (1 Thess. 5,17), and of the words of the Apostles, "We will devote ourselves to prayer and to the ministry of the word" (Acts 6, 4: note the connection between prayer and preaching). This text is cited and explained in Article 86. Furthermore, since the sanctification of the day is the purpose of the Office, there is need for a sequence of hours which all can really observe (Art. 88). In order that over-conservatism may not prevent an effective reform of the breviary, the Council wisely lays down practical norms (Art. 89). It is clear, then, that the Council desires a true reform of the Office and hence it is not surprising that they urge that in daily life, the sequence of hours be faithfully followed (Art. 94).

The Council and the post-conciliar commission would have labored in vain if that old manner of thinking were not shaken, which allows each one to neglect the sequence of hours and follow some arbitrary sequence of his own. The Divine Office was "the burden of the day," not only because of its length but also because the sequence was difficult to observe. The Council has removed both of these obstacles, so that it would be inexcusable for anyone to follow his own arrangement. The Council foresees that some may have reasonable difficulties in this matter and makes liberal provision for them in Article 97. The norm proposed in Article 94 is quite reasonable and not mathe-

matical. "It is better that they be prayed at a time which most closely corresponds with the true canonical time."

Since the Constitution is a spiritual document meant to foster the liturgical formation of Christian conscience, it does not lay down hard and fast rules, but expresses its commands in the form of a recommendation, "It is best that, etc." This form of expression is characteristic of the Constitution, for example, "priests are earnestly exhorted in the Lord, etc." (Art. 90). Priests are "urged" (Art. 99). "It is fitting, etc." (Article 99). Pastors "should see to it, etc." (Art. 100). The laity are "encouraged, etc." (Art. 100).

What about the juridical determination of the time for satisfying one's obligation? In the schema of the preparatory commission this question was mentioned in Article 68, but the Constitution has omitted it. The Code of Canon Law, Canon 135 (see Canons 413 and 610) says that "clerics in major orders except those mentioned in Canons 213 and 214, are obliged to recite integrally every day the Canonical Hours according to their own approved books." The interpretation of this law may be found in the new Code of Rubrics (No. 143). However, to satisfy the obligation of reciting the Divine Office, it is sufficient that all the Canonical Hours be recited within the space of the 24 hours of the day.

Article 94 raises the question whether this law in the Code of Rubrics, which is in accordance with legitimate practise up to now, has been suppressed by the promulgation of the Constitution on the Sacred Liturgy or not. It is obvious that there is still the obligation of reciting integrally, the Canonical Hours every day, but if the observance of the sequence of the hours is urged a new mentality is created, for example, if one does not recite Lauds for any reason in the morning, is he obliged to satisfy his obligation to recite Lauds after noon? If one retires at 2 a.m. is he still obliged to recite Compline of the preceding natural day if he has not recited it before midnight? How is one to compute the "time which most closely corresponds with its true canonical time"?: for example, "morning" for Lauds, "evening" for Vespers? These are human, even Christian, questions, and is it not true to say they come from a false juridicism, for the Constitution in Articles 95, and 96 confirmed the juridical obligation of reciting integrally the Canonical Hours every day.

It does not pertain to the Council, which is a solemn meeting of the supreme authority of the Church, to juridically answer all such questions, especially those which depend so much on changing circumstances. Hence we may rightly expect an authentic reply in the new rubrics. Today it is better understood that each of the canonical hours, with the exception of Matins outside of choir, by its nature has its own proper time. If eventually the observance of the proper time is expressed in the law, it will not be proper to say that the obligation of the Divine Office has been cheapened to the detriment of the spirit of the prayer. If, for example the law determines that the obligation of Lauds must be satisfied before noon, the result would be that the obligation of reciting in the morning would be greater, and its omission in the afternoon, a lesser matter.

Whatever be said of the juridical question, the Christian conscience must reform. The Liturgical Movement of this century has already contributed much to an understanding and appreciation of what the Council now teaches on the sequence of the Hours. If it is freely granted that the Office may be said at any hour, without any regard for the name of the breviary hours and the text of the prayers, great spiritual harm is done to priests; formalism and falsity is admitted in prayer. The breviary becomes a burden and servile work so that priests even read it while assisting at another liturgical action.

Choral Obligation (Art. 95). The Council has every intention of retaining the present law. Legislation about the obligation of the Office arose in the course of the centuries and evolved. It is proper to the Latin Liturgy and it is not lawful to suppress it today for the sake of convenience; this is a considered opinion based on good reasoning and it is held by serious and open-minded men of all countries and groups. Acting in this way, the Latin Liturgy by no means reproves the oriental traditions in this matter (see Art. IV), for it merely wishes to defend its own rights for the common good within the limits of its own territory.

The Council deliberately refrained from pronouncing in the Constitution a solemn sentence on the question of grave or light obligation in this matter. Therefore, the ordinary ecclesiastical authority must be consulted.

The Constitution and the Code of Canon Law Compared

Constitution (Art. 95)

Communities obliged to Choral Office are bound to celebrate the Office in choir every day in addition to conventual Mass. In particular:

Code

(Canon 413 §2) The Divine Office comprises the recitation of the Canonical Hours and the celebration in chant of the conventual Mass, besides other Masses required by the rubrics of the Missal or by pious foundations.

§3. The weekly officiant may celebrate the conventual Mass without chant when the bishop or someone in his place celebrates in the church Pontifical Mass.

Canon 414. Each and every one who obtains a choir benefice is obliged to perform in choir every day the Divine Office unless service by turn has been granted by the Apostolic See or by the laws of the foundation.

Canon 610 — §2. There must also be celebrated a Mass corresponding to the Office of the Day according to the rubrics, every day in religious communities of men and also insofar as possible, of women.

Constitution (Art. 95)

a) Orders of Canons, of Monks, and of Nuns and of other regulars bound by law or constitutions to Choral Office must celebrate the entire Office.

Code

Canon 610 §1. In religious communities of men or women with obligation of choir, in each house where there are at least four religious bound to choir and not legitimately impeded at the time, or even fewer if the con-

stitution so states, the Divine Office, according to the rule of the constitutions must be said each day in common.

Constitution (Art. 95)
b) Cathedral or Collegiate Chapters are bound to recite those parts of the Office imposed on them by general or particular law; each Chapter is obliged daily to duly perform the Divine Office in choir without prejudice to the laws of a particular foundation.

Code
Canon 610 §3. In these same religious houses of men or women, those solemnly professed (with the exception of the lay members), who are absent from choir, must recite the Canonical Hours privately.

Constitution (Art. 95)
c) All members of the above communities who are in major orders or who are solemnly professed (except for lay members), are bound to recite individually those Canonical Hours which they do not pray in choir.

From this comparison, it can be seen that Article 95 gives the general principles which in the future revision of the Code of Rubrics will have to be translated into exact judicial terms.

Because the members of Cathedral or Collegiate Chapters often do not reside at the same church, but live in different places, the daily celebration of Office in choir is impossible, so that those who have the title and honor and dignity of Canon, do not perform liturgical functions except very rarely. This is the reason why, among the faculties given to the bishops by Pope Paul VI in the Motu Proprio *Pastorale Munus* on November 30, 1963, were included the following:

"24. Reducing for just cause the obligation which binds Cathedral or Collegiate Chapters of Canons to perform the Divine Offices daily

in choir. That is, conceding that choral service may be fulfilled either only on certain days or that only a certain definite part of it be performed."

"25. Commiting to certain Canons as necessity requires, duties of the sacred ministry, teaching or the apostolate without obligation to choir, without prejudice to their rights of receiving the fruits of their benefice, but not the distributions which are called "Inter praesentes," or the daily ones."

The solemn celebration of the Office in choir in our days is carried out especially by religious, among whom there are some congregations whose members are not regulars in the juridical sense but who are bound not by the law but by their constitutions to choir observance.

For the conventual Mass, see the new Code of Rubrics, Nos. 285 to 297.

The Obligation of Those Who Are Not Bound To Choir (Art. 96)

Art. 96. "Clerics not bound to Office in choir, if they are in major orders, are bound to pray the entire Office every day, either in common or individually, as laid down in Article 89 (The clause "as laid down" in Article 89, does not apply to members of communities obliged to choir).	The Code Canon 135. Clerics in major orders except for those in Canon 213 and 214, are obliged to recite integrally the Canonical Hours every day, according to their own approved liturgical books.

Commutations and Dispensations (Art. 97) The first part of this Article: "Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the Divine Office," again shows the mind of the Constitution that each Canonical Hour (with the exception of Matins outside of choir) is essentially connected to its own proper time and therefore, if at the same time another liturgical action (not a non-liturgical action) occurs, the hour need no longer be performed outside of its proper time.

For Holy Week, these substitutions are already defined by the rubrics.

"Vespers on Thursday and Friday are omitted, since the principal liturgical functions of those days take their place. . . . Compline is omitted on Holy Saturday." [15]

"Since the solemn celebration of the Paschal Vigil occupies the place of the Night Office of the Sunday of the Resurrection, omitting Matins of the Resurrection, immediately within the solemn Mass of the vigil the Antiphon Alleluia and Psalm 150, etc., are chanted for Lauds. . . ." [16]

It is to be desired that the rule already in force for Holy Week be extended to other cases: for example, to the suppression of a Canonical Hour which occurs at the same time as the administration of the sacraments, a sermon, or a solemn Mass, especially on Sundays, holy days and the eves of feasts.

The faculty of dispensing which is granted to the Ordinary is for those cases of sickness or extraordinary circumstances of time and place which cannot be solved by the law or by the epikeia alone.

The Office Recited by Members of Institutes Dedicated to Acquiring Perfection (Art. 98) The Constitution expressly declares that the members of any institute dedicated to acquiring perfection who by virtue of their constitutions, recite either some parts of the Divine Office, or of a little office drawn up after the pattern of the Divine Office and duly approved, perform the public prayer of the Church. See Article 84 with its commentary.

For the principal short breviaries which now exist, see: A. Bugnini, C. M., *Parva breviaria fidelium: Ephem lit.* 68 (1954) 171-179. F. Vandenbroucke, O. S. B., *Brèviaires des fideles et livres d'heures*: *Quest. lit. paroiss.* 33 (1952) 167-172. H. Schmidt, S. J., *Officium Parvum B. M. V. et Breviaria Parva: Introductio in Liturgiam Occidentalem* (Rome 1960), pp. 469-483.

Office in Choir and in Common (Art. 99) In the doctrinal part of Chapter IV, Articles 83 to 85, are indicated the reasons why the saying of the Office is an action of the Church as a society or community. This is briefly repeated in Article 99: the Office is "the Voice of the Church, that is, of the whole Mystical Body publicly praising God"

and for this reason it should be said in common, for insofar as possible, practice should correspond perfectly with theory.

Every recitation of the Divine Office is a public and not a private act. Therefore, the Constitution, like the new Code of rubrics, never speaks of "private" recitation but of recitation "by one only." One who recites alone the Divine Office, performs a prayer instituted by the priestly ministry of the Church and not a prayer composed at the devout inspiration of some member of the Church. Therefore, there is in the Office itself a tendency toward common external recitation, as will be seen by anybody who is not infected with the individualistic spirit of past times and who lives the reality of the Mystical Body of Christ according to the words of St. Ignatius of Loyola: "To think with the Church."

Therefore, Article 99 urgently exhorts *a*) that the Office be recited in common, *b*) that it be sung, for singing is the noblest bond of community, *c*) that it be worthily and devoutly performed in choir or in common.

The Participation by the Faithful in the Office (Art. 100) Since the Divine Office is the voice of the whole Mystical Body of Christ, of the Head and the members, lay people are by no means excluded from participating in it. Those who are ministers of the Church are deputed per se in performing the Divine Office, as a pastoral duty, because of the active participation of the faithful. For various reasons in the course of time, this pastoral reason became so obscured that not a few clerics and laity thought that the breviary was specifically a clerical duty. The Constitution wishes to put an end to this mentality with these recommendations: *a*) the principal hours should be celebrated in common in the church so that the people may take part: *b*) the laity should recite the Office either with the priests or in a group by themselves, or even individually. In our days, the Breviary, especially the short one, is in the hands of many of the faithful who recite it most devoutly.

I. NATURE OF DIVINE OFFICE

* Bibliography: S. Bäumer, OSB, *Geschichte des Breviers,* Freiburg B., 1895 (Gallice: Paris, 1905).—M. Righetti, *Manuale di storia liturgica,* vol. II, Milan, 1955[2]—J. A. Jungmann, *Der Gottesdienst der Kirche,* Innsbruck, 1955 (Gallice: Muhlbouse 1957).—J. Pascher, *Das Stundengebet der römischen Kirche,* Munich, 1954.—V. Raffa, *La liturgia delle Ore,* Brescia, 1959.

[1] Art. 83.

[2] But see the controversy between K. Hahner, *Thesen über das Gebet im Namen der Kirche,* in *Zeitschrift für kath. Theologie,* 83 (1961) 307-24 and J. Pascher, *Thesen über das Gebet im Namen der Kirche,* in *Liturgisches Jahrbuch,* 12 (1962) 58-62.

[3] Cf. art. 14.

[4] Cf. art. 48.

[5] Cf. art. 89 c.

[6] *Const. apostolorum* II, 59, 1; ed. Funk I, p. 170-73. *Syn. Vasanensis* II (a. 529) can. 3; Mansi VIII, 727. *Syn. Bracarensis* (a. 563) cap. I.; Mansi IX, 777. *Syn. Toletana* IV (a. 633) cap. II.; Mansi X, 616.

[7] E. gr., Tertullian, *Ad uxorem* II, 4, 2; CChr I, p. 388.

[8] Cassian, *Inst. coenobiorum* III, 2; CSEL XVII, p. 34.

[9] II, 2, art. 142-47.

[10] Art. 145.

II SEQUENCE OF HOURS

[1] *De orat.,* c. 25.

[2] Tertullian, *De orat.,* 23.

[3] St. Ambrose, *Expos. in ps.* 118, serm. 19, n. 32.

[4] *Ibid., n.* 32.

[5] St. Maximus of Turin, *hom.* 88.

[6] St. Ambrose, *De Virginibus,* III, 18.

[7] *Ordo* XVIII, 10.

[8] *De Ordine antiphonarii,* I-V; ed. Hanssens, *Studi e Testi,* 140 (1950) pp. 19-30.

[9] J. Mateos, *La vigile cathédrale chez Egérie,* in *Orientalia Periodica,* 27 (1961) 281-312.

[10] Cf. v.g., Const. Apost. de Collegiis Canonicorum, AAS, 49 (1957) 260.

[11] *Instit. coenob.,* III 4, coll. 5 et 6.

[12] *Ordo* XVIII, 3.

[13] St. Epiphanius, *Haereses,* XXIX, 9.

[14] *Psalterii secundum Vulgatam Bibliorum versionem nova recensio,* Clervaux, 1961.

[15] S.R.C., *Decretum generale* Nov. 16, 1955, n. 5.

[16] *Ordo Hebdomadae sanctae.*

CHAPTER V

THE LITURGICAL YEAR

By Francis Zauner, Bishop of Linz

I NATURE OF THE LITURGICAL YEAR

Through the Liturgy the work of our redemption is achieved. For in Baptism man is first given spiritual life and, as he comes to the use of reason, he constantly sanctifies himself by taking part in the sacrifice and the sacraments, and increases in grace through the offices of piety, charity and the Christian life from day to day. The spiritual life of man, like the life of the body, is intimately connected with the course of the days, the weeks and the years. The Liturgy through these times builds up the faithful into a living temple in the Lord, as the whole mystery of Christ is recalled in the course of a year. It is clear to all that the abundant fruits of the Liturgy come from this order by which "on certain days in the course of the year, the saving work of Christ is devoutly recalled" (Art. 102).

This is the theme of Chapter V, on the Liturgical Year. The Constitution intends the reform of the Liturgy. This depends in great degree on the order of feasts, which should be in accord with age-old sacred tradition. At the same time it calls for new accommodations to the conditions of our own age.

In the course of the centuries the relation between feasts recalling the mystery of Christ and other celebrations was changed, so that the feasts of the Saints surpassed them in number and rank. The purpose of this chapter is principally to make the order of the calendar correspond to the order of theological importance.

Hence the twofold purpose of the following Articles which is expressed here in the prologue; first, the piety of the faithful should be so directed that they give first place to the feasts which celebrate the mysteries of salvation, while feasts of devotion are rather intended to illustrate the feasts of the Lord and lead to them. Second, the whole distribution of the feasts in the liturgical year should lead the faithful to the mysteries of salvation. It is fitting, then, that the entire cycle called "The Proper of the Time," should come before the feasts of the Saints.

The Mystery of Christ in the Liturgical Year (Art. 102) This Article enumerates the more important elements which make up the liturgical year. The primary purpose is to recall the saving work of Christ in the course of one year, and particularly in each week, on Sunday, which is the perpetuation and repetition each week of the solemnity of the Pasch. Later on, various things are said about the different parts of the liturgical year, but here the hinge of the whole calendar is indicated: the great solemnity of Easter, preceded by the time of the Passion which prepares for the glorious Resurrection of the Lord. The light of Christ gloriously rising sheds its light once a week throughout the year on the Liturgy of the Lord's Day. The Council stresses the liturgical value of Easter and of Sunday. This is of pastoral importance. There is a great danger for modern society if the day of the Lord becomes more or less the day of man, a day of pleasure, sports and vacation, and no longer the day of God and of the Lord. The restoration of the liturgical year can begin if Sunday remains the day of the Lord.

The second paragraph speaks of the unfolding of the saving work of Christ through the festivals of the liturgical year. Three periods of the liturgical year are especially mentioned: from the Incarnation and the Nativity to the Ascension; the time of Pentecost; and the expectation of the final coming of the Lord on the other Sundays of the year.

The third paragraph mentions the pastoral purpose of the celebration of the saving work of Christ: the Church opens to the faithful the treasures of the virtues and merits of the Lord, which are thus made present everywhere in the whole world. Those who

strive to attain them through liturgical worship are abundantly filled with the grace of salvation.

The Blessed Virgin Mary (Art. 103) The preceding Article describes the primary object of worship in the liturgical year. But no one in the history of salvation is so intimately connected with Christ as the Blessed Virgin, Mother of God. Therefore to her is due a special veneration which is called Hyperdulia. The reason for this special veneration of the Blessed Virgin is not extrinsic but intrinsic, because of the very close bond with the saving work of her Son, since she is the Mother of God.

Therefore from the reason which we have explained above, the celebration of the saving work of Christ in the liturgical year can be well understood the special veneration for the Blessed Virgin Mary also in the Liturgy.

The Blessed Virgin Mary is called the first and most excellent fruit of the Redemption. Thus the whole veneration given to her redounds on her Son. Furthermore, she is the most pure image of the Church, and her different feasts joyfully urge, invite and fortify us to follow her example.

The Feasts of the Saints (Art. 104) A suitable place is also assigned in the liturgical year to feasts of the Saints. We may say that since there has not always been due proportion between the "proper of the time" and the feasts of the Saints, the chief aim of this chapter is to restore this proportion.

Among the Saints, the Martyrs are specifically mentioned. Certainly among them must be included the Apostles, express mention of whom certain Fathers asked for in the Council hall. About the Saints, four essential elements are mentioned in their veneration: they were raised up to perfection by the manifold grace of God, and are already in possession of eternal salvation: In heaven, they sing God's perfect praise and they offer prayers for us.

Article 104 inculcates the veneration of the Saints, citing the chief reasons: The anniversaries of the Saints illustrate the Paschal mystery because they suffered with Christ and were also therefore glorified with Him. Thus the celebration of the Saints is connected with

the mystery of salvation. The Church also proposes for the imitation of the faithful the examples of the lives of the Saints as drawing all to the Father through Christ. The merits of the Saints are the reason why we ask for benefits through their help. The general order for inserting feasts in the calendar which is given here is an excellent principle for the reform of the liturgical year. First comes the order of salvation, Christ our God and Redeemer; then the veneration of the Blessed Virgin Mary, Mother of God; then the Martyrs and the Saints.

The Instruction of the Faithful by Pious Exercises during the Liturgical Year (Art. 105) History shows us that in order to foster piety the Church instituted the different seasons, such as Advent, Lent and the Ember times. For the Church, besides the celebration of the mysteries of salvation and of the Saints, has another purpose in the course of the year, that is, the instruction of the faithful. This is the purpose of having, besides the liturgical celebrations, special penances and various exercises of piety which correspond to the various times of the liturgical year. Sometimes the didactic value of these has lessened or changed in the course of time. This has happened to Lent, whose primary purpose was formerly to lead the faithful to the celebration of the Paschal mystery, while in more recent times, it is devoted to the Passion of the Lord. Also the time of Septuagesima now has a somewhat penitential spirit although the time of penance begins on Ash Wednesday. The various pious practises are enumerated corresponding to the spiritual nature of the different seasons. These practises are highly recommended, but suitable accommodations are not excluded. Particularly at the seasons of the liturgical year which come down to us from ancient times, there is a certain feeling and spirit of the first fervor of the Church which should certainly be preserved.

The following are named explicitly, a) Pious practises for soul and body. Many works of piety are included under this. It is certainly necessary that the pious practises from ancient tradition be harmoniously joined on to those which our modern piety requires. b) Instruction. In Chapter 1, Articles 33 to 36, the didactic nature of the Liturgy was recalled at length. The seasons of the liturgical year present a special occasion for the instruction of the faithful. c) Prayer.

The liturgical year cannot ignore the Lord's precept that we pray always, for the faithful in our day too frequently trust in their own strength and faculties without relying on hope in God and his help. Advent, Lent and the Ember seasons are still today an apt occasion for prayer. d) Penances and Works of Mercy. Although many changes should be made in the laws of fast and abstinence, the necessity for penance in the course of the year is brought home again and again in this section. The Fathers wished expressly that the works of mercy should be named here according to the law of the Gospel: the love of God necessarily includes the love of man, especially of the poor and the weak. We have already seen the results of very successful collections during Advent and Lent for the mission regions and for the evolving nations. The seasons of liturgical worship and the days for works of charity go very well together.

In conclusion, let us note that the whole of Chapter V of the Constitution on the Sacred Liturgy, and especially the introduction, has the purpose of removing some deviations and bringing the faith of Christians more directly into the mainstream of the piety of the Church and illustrating it with the marvelous view of the history of salvation. And so one sees that through the liturgical year not only are past facts brought to mind, but rather that the history of salvation is actually going forward. Into this history the faithful are inserted, for it is our history which is continued in the Church and is brought to perfection in us day by day.

II THE PROPER OF THE TIME

By Henry Jenny, Auxiliary Bishop of Cambrai

Sundays (Art. 106). This very important Article was amplified after the speeches by the Fathers so that now it sets forth clearly the theological and pastoral doctrine of the day of the Lord.

The Article begins with the words, "Paschal Mystery," which thus is placed in a clear light just as it was at the beginning of Chapter IV (Art. 102), and especially in Chapter I, Articles 5 and 6, where it stands at the head of the whole treatment on the Liturgy.

For the Paschal mystery is the beginning and the culmination of

the whole Christian year, since it is really the center of the whole action of salvation itself. St. Paul expounds it in all his epistles and especially to the Philipians (2, 8-9): "Christ was made obedient unto death, even unto the death of the Cross; therefore God exalted Him."

The Apostles began their mission of preaching the Gospel to Jerusalem and to the whole world by bearing testimony to the Resurrection of Our Lord (Acts 4, 33) and celebrating the Eucharist, as St. Paul says "As often as you shall eat this bread you will proclaim the death of the Lord until he comes" (1 Cor. 11, 26).

We are not speaking merely of the event of his death and resurrection, but of the mystery, that is, of the intimate nature of the thing, of the action of the divine power and love by which sin is overcome in Christ, there is effected triumph over death, perfect reconciliation between God and men, and passage from this world to the Father.

For this reason from the earliest times of the Church Apostolic Tradition instituted the memorial of the fact and of the mystery, beginning with that very day on which Christ rose, "very early on the first day of the week" (Mark 16, 2). In the evening of that day, as we read in St. John (20, 19), "when it was late that very day, the first day of the week, the Apostles were gathered together. Jesus came and stood in their midst and said, Peace be to you." This was the first celebration of the Lord's Day. And the second one was when "After eight days the Disciples again were gathered within," etc. (John 20, 26).

Hence it is called the Eighth Day, since it is the first day of the week: "On this first day on which the Blessed Trinity created the world, and on which our Risen Creator, conquering death, freed us" (Matins hymn for Sunday). It is called the eighth day because it is joined to the seven days of the ancient Jewish week. After the Sabbath, the symbol of the world that is past, is celebrated the eighth day as a sign of a new creation and of eternity, a sign of the last day when Christ will come in glory. "In the number eight is the fullness of Resurrection."[1]

It is called the day "of the Lord," because this is the day "which the Lord has made," when Christians confess Jesus as the Lord who by His death overcame death and lives and reigns in glory forever.

The Article next explains how the day of the Lord is to be celebrated. The personal obligation to assist at the Eucharist is not mentioned, but rather the nature of the liturgical celebration, whose threefold aspect is alluded to: the gathering, the catechesis, the sacrifice. For through the gathering or assembly the Church is represented and, in some sense, constituted. The Christians, not taken individually but gathered together, proclaim their testimony to the Resurrection, and come together to form the people of God.[2] They hear the word of God so that they may know the words and deeds of the Lord Jesus, announce the wonders of God and learn to observe what God has commanded. They take part in the Eucharist, eating the bread in which the Savior is received according to his precept, "do this in commemoration of me." Hence they are mindful of the Passion, Resurrection and glorification of the Lord Jesus, "giving thanks" as the celebrant in the Preface of the Mass bids them to do.

Thus, the Lord's Day is the original feast day, not only for the historical reason that it was observed before the feast of Easter, the Lord's Day par excellence was celebrated, but for pastoral reasons, since the faithful with Christ present and so to speak, appearing to his own, draw Christian life from this living source.

This, then, should be propounded to the faithful and insisted on, especially in our days when men are distracted by all sorts of cares and diversions, so that the Lord's Day is occupied more by earthly things than by the worship of God.

It will also be a day of joy, but first of spiritual and divine joy which arises from faith, hope and charity, and radiates their whole lives. Work ceases on that day, which is substituted for the Sabbath, although the first place is not to be given to rest, which for that matter in the first centuries of the Church was not permitted by civil law. If at certain times and places it happens that work is of obligation on Sunday, Christians are always called and always will be to celebrate on that day the Resurrection.

Hence it is clear that other celebrations unless they are truly of the greatest importance, should not have precedence over the Sunday.

The Lord's Day is the foundation and the core of the entire liturgical year, for the one Paschal Mystery is celebrated in three different ways: at daily Mass, on the Lord's Day at the start of every week,

and at the Feast of Easter.

Whenever we take part in the liturgical celebration, we should have an overall view of the economy of salvation and of the whole Christian mystery.

Thus the Lord's Day is the principal means for the sanctification of God's people; "we cannot be without the Lord's day," said the Martyrs of Bythinia. This is the Christian day par excellence, which the "Holy people, the royal priesthood," the Church of God, must keep sacred, cherish ardently and celebrate with great joy.

The Place of the Paschal Mystery in the Liturgical Year (Art. 107)
The liturgical year commemorates and celebrates the Mysteries of Redemption, the first of which, the Paschal Mystery, shines above all the others as the sun outshines the stars (see Art. 5, 6, 102, 106).

All the liturgical seasons grew gradually through the centuries from the central nucleus of the three great days of Good Friday commemorating the Lord's death, Holy Saturday and Easter Sunday, the triduum in which the Church celebrates the Crucifixion, Burial and Resurrection of the Lord.

This solemn celebration culminates on the night of the Passover, which is lighted like the day. On that night, passing with Christ from darkness to light and from death to life, Mother Church rejoices and keeps vigil. She gathers together the faithful, who listen to the word of God, pour forth their prayers, receive the newly baptized, renew the promises of Baptism and partake in the Eucharist in peace.

Through the time of Lent, Christians are prepared for the annual solemn celebration of the Pasch, which sheds its light until Pentecost, that is, through the 50 days of the Paschal season. In this principal period of the liturgical year, which lasts three months, the mystery of Christian life is proposed to the faithful and sacramentaly communicated to them.

Other times of the liturgical year were added later, for example, around the feast of the Nativity of the Lord or before Lent or after Pentecost, so that today all the events of salvation from the Messianic promises to the coming of the glory of the Lord—the whole work of Redemption is accomplished each year through the sacred mysteries.

It is necessary to set before the faithful the true nature of these

seasons in preaching and catechesis, and in the liturgical celebration itself, so that by word and sacrament eventually the whole world may be transferred into the mystery of Christ (Prayer of the Easter Vigil).

But the fact is that the intention and the practise of the Church have been supplanted by other exercises and therefore we must reconsider the whole order of the liturgical year to make the individual seasons better correspond to ancient tradition and to the utility of the faithful.

Lent will be treated in the following Article. The time of Advent should be a better preparation for celebrating both the Incarnation of the Lord and his glorious appearance at the end of the ages, so that it will be clearly seen as the first coming of the Lord, as the new beginning of the whole reign of God and the beginning of the last age of the world. For example, a proper preface and ferial Mass formulas for Wednesdays and Fridays, and for the days from the 17th to the 23rd of December should be added. For the time of Septuagesima better means should be found to prepare the minds of the faithful for the time of Lent, without anticipating the exercises proper to that season.

At all times in preaching to young and old, the importance of the liturgical seasons should be explained and the mutual relations of the seasons, and their connection both with the Paschal Mystery and with the sanctification of the Christian life.

Articles 39 and 40 indicate the norms to be followed when making the necessary accommodations according to the circumstances of time and place; other adaptations can be made either by the bishops' conferences or, if they are more profound ones, may be proposed by the bishops and legislated by the Holy See.

What Articles 6 and 7 say of the presence of Christ in liturgical actions is here recalled, since it is in the liturgical year that the Savior unceasingly associates with himself his beloved bride, the Church, which calls upon him as Lord and through him offers worship to the eternal Father.

The Pre-eminence of the Feasts of the Lord (Art. 108) From what has just been said, it clearly follows that the attention of the faithful should be directed to the feasts of the Lord where above all, the

mysteries of salvation are set forth, so that they may understand them and profit from them.

If it is found that the calendar of the Church has gradually been invaded by feasts of the Saints and that on some Sundays a disciple of the Lord rather than the Master is venerated, it will be necessary as has already been done from the time of St. Pius X to John XXIII, in the first stages of liturgical renewal, to place in the forefront the authentic and true understanding of the whole mystery of Christ. For this purpose, it is desirable that there be more abundant readings from Scripture, ferial Masses more frequently during the week, especially in Paschal time but also after Pentecost.

The Nature of the Lenten Season (Art. 109) Here the Constitution treats of the principal liturgical season known as Lent, which was instituted centuries ago after the example of Moses and Elias (see Wednesday of the first week of Lent), but especially after the example of the Lord Jesus, who prayed and fasted for forty days and nights, so that the minds of the faithful may be instructed and prepared for the Paschal Mystery. Each year Christians are called to renewal in the Paschal Mystery: through faith and the sacraments, not only as individuals but all together are invited to return to the Baptismal Font; those who have entered into the communion of the Church through Baptism, those who, weighed down by serious sin are wandering from the family of God and come in penance to seek pardon, and those who are being prepared through the stages of the catechumenate. All of these can find new life only in the glorious cross of Our Lord. The exercises, works and prayers of Lent are directed to the Paschal Solemnity as their end. Finally, on the night of the Pasch catechumens are baptized, penitents are reconciled and the faithful are confirmed in faith, coming together as one to the Eucharist and joyfully celebrating the day of the Lord and the salvation of the world.

If the purpose and value of Lent is more clearly seen, then would be better understood also the means which lead to this end. First are mentioned the pastoral works of great importance: "prayer and the ministry of the word," to which the priest at this time should be more dedicated so that the faithful nourished by the word of God may be

brought to the Father through Jesus. Then the hope is expressed that the Baptismal elements in the Liturgy be restored or used more freely, for according to ancient tradition, catechumens were prepared by a threefold catechetical preparation, scriptural, ascetical and liturgical, for celebrating the Paschal Vigil at which they were to be baptized. The same tradition should be restored today for adult catechumens as far as possible. For the faithful already baptized it would be good that Lent not only recalled the sacrament which they have received but that they themselves through the grace of God, renew interiorly the promises made at Baptism, that they solemnly profess them in the Paschal Virgil and live them always better. As for the children who are being prepared in Catechism classes for the solemn profession of faith and the so-called "solemn" Communion it would be good to associate them especially in the exercises of Lent.

To bring this about it would seem good to restore certain practises of the past, for example, the ancient Scrutinies, the imparting of the Creed, the giving of the Gospels. The passages from St. John's Gospel which refer to Baptism (Chapter 4 on the Samaritan woman, Chapter 9 on the man born blind, Chapter 11 on Lazarus) should be read on Sundays rather than on weekdays; finally, in the common prayer special mention should be made of the Catechumens and the catechism children.

Coming now to the penitential elements, Lenten catechesis should preach and inculcate always more deeply a sense of sin, especially in our days when the taste for supernatural things has gradually declined. Sin must be known as an offense against God, a voluntary violation of the law of God which does great injury against God the Father and breaks the essential link between Creator and creature, between the Author of life and mortal man, and leads to death: "Sin entered into this world and through sin, death" (Rom. 5, 12). But sin has deadly effects not only on the personal condition of the sinner but also on human society. Hence the need for reparation on the part of the sinner, not only as an individual, but as a member of society and of the Church. Hence it is necessary to have common exercises of Penance, and prayers should be said for sinners in the public prayer of the Mass.

Concluding the commentary on this Article, we may list the ele-

ments of the Latin Liturgy thus: the setting forth of the Paschal Mystery and the preparation for its celebrations through the Eucharist; the preaching of the word of God; prayers; education to receive Baptism and to lead a Baptismal life; the exercise of penance. To these may be added works of charity which lead the Christian to find the visible and living image of Christ in the poor: "as often as you have done it to one of these, my brethren, you have done it to me" (Matt. 25, 40).

Lenten Penance (Art. 110) Here we will speak of Lenten penance and also of the virtue of penance in the whole Christian life. This Article urges that the practice of penance be also external and social, because as the Christian religion surpasses the limits of individual hearts, so the time of Lent will be advantageous not only for individual piety but will also bring good to the whole community of the Church.

Next is mentioned the precept of fast and abstinence, which in our days seems to be more difficult to apply. The liturgical texts often speak about fasting and some might ask if such allusions were not better omitted. But, although the practise has diminished, spiritual fasting must be continued, and bodily fasting restored as far as possible according to conditions of modern times. Who are to judge of these conditions is indicated in No. 22. The people must be taught that the Christian life cannot exist without penance and abnegation: "if anyone would come after me let him deny himself and take up his cross and follow me" (Matt. 16, 24).

Among the exercises of penance are to be recommended, the offering of the difficulties and sufferings in our work, in carrying out our duties, in performing the works of mercy, in active pursuit of perfect social justice. This is true fasting.

Especially recommended is the paschal fast as a very ancient tradition intimately connected with the celebration of the mystery. It has a sacred, that is, liturgical character and is not merely disciplinary. It would seem that it should be extended from Good Friday until the vigil of the Resurrection, and not only to noon of Holy Saturday as indicated in Canon 1252 §4, so that it may be the culminating point of the preparation for the sublime mystery of Christ. However, it does

not seem that this extension should be mandatory. It would be better to recommend it, so that in spirit and truth with a pure mind of faith, the fast may be celebrated in tears and the mystery in joy.

III THE VENERATION OF THE SAINTS

By Peter Jounel, Professor of the Liturgical Institute of Paris

In Chapter V on the liturgical year, the Constitution twice speaks of the veneration of the Saints; Article 104 sets forth the theological principles showing how the veneration is inserted in the celebration of the Paschal Mystery, for the suffering of the Martyrs extends the passion of Christ. In them Christ continues his witness and still achieves his victory. This is why the Martyrs are associated with his heavenly triumph. Hence the liturgical veneration of the Martyrs and of other Saints has eschatological importance; "venerating the memory of the Saints we hope for some part and fellowship with them" (Art. 8).

Article 3 gives concrete norms for the celebration of the cult of the Saints and recalls again that the feasts of the Saints proclaim the wonderful works of Christ in his servants and display to the faithful fitting examples for their imitation.

a) The cult of the Saints is traditional in the Church. The cult of the Martyrs is found already in the middle of the second century in the East, and from the beginning of the third century in the West.[1] This cult flourished so much everywhere around the tombs of the Saints that the veneration given to the relics of the Saints has been confused with the origin of the cult of the Saints; only after the mid-fourth century did Christian piety begin to divide the relics of the Martyrs so that they might be venerated in different churches. The cult of sacred images was solemnly admitted by the second Council of Nice (787), after the struggles with the Iconoclasts.[2] The Council of Trent acknowledged this solid tradition and fostered it when, in the 25th session (1563), it vindicated the right of the Catholic Church to invoke the Saints and to venerate their relics and images.[3]

The second Vatican Council expressly lays it down that for relics to be legitimately honored, they should be authentic, somewhat as it

did in Chapter IV, when it ordered that the histories of the Saints read in the Office were to be critically revised (Art. 92). It is necessary then, that all relics about whose authenticity there can be any doubt, should be subjected to severe examination. If doubt remains after the examination it would be better to withdraw such relics from the veneration of the faithful and bury them in some suitable place or burn them. We might add that if it is good to venerate the relics of the Saints, nevertheless it would be good also that veneration be kept within the bounds of moderation. For the Liturgy says, "the bodies of the Saints are in peace." Hence, it is more conducive to veneration to enclose them in a sarcophagus or precious reliquary than to expose them in a glass case, as is the custom today.

b) "The feasts of the Saints should not take precedence over the feasts which commemorate the very mysteries of salvation." These words hardly require any commentary. Above in Article 108 it was said, "the minds of the faithful must be directed primarily toward the feasts of the Lord, whereby the mysteries of salvation are celebrated in the course of the year." A reform, then, will have to re-establish the balance between the different elements of the liturgical year, firmly establishing forever the absolute pre-eminence of the proper of the time. For it is well known that the feasts of the Saints, from the end of the 12th century on, so invaded the liturgical calendar that at the beginning of the 20th century the Sunday Office and that of the weekdays of Lent had been almost completely suppressed. The norms which the Council wishes to establish in this matter carry on the work begun by St. Pius X and continued by Pius XII and John XXIII.

The Constitution lays down the fundamental rule that many of the feasts of the Saints "should be left to be celebrated by a particular church or nation or religious family." This is in perfect agreement with tradition, for the cult of the Saints which arose around their tombs was for a long time confined to individual places, and when it spread further, it was inserted in the calendar in the modest form of the "memoria." Only in the 8th century were the readings from the lives of the Saints admitted into the Divine Office, for up to that time hardly any feasts of Saints had any influence on the celebration of the hours.

The Instruction of the Congregation of Rites on particular calendars (Feb. 14, 1961) proposed to individual dioceses and religious orders that the cult of Saints and beatified be made more local (No. 15). And when this rule was brought into practise in certain calendars, for example, that of the Dominicans, it made them much less crowded with feasts. The wisdom of this rule has been recognized.

"Only those feasts should be extended to the universal Church which commemorate Saints who are truly of universal importance," but this norm of the Council will be effective only if the post-conciliar commission lays down exact criteria to determine the universal importance of some particular Saint. It will be necessary to have altogether clear criteria, otherwise before fifty years have elapsed the feasts of the Saints will again invade the Roman calendar, for every Saint can find some devotees to show that he is truly a Saint of universal importance. Hence, it will not be enough to draw up a simplified calendar unless the rubrics at the same time determine the precedence of certain liturgical seasons, for example, Paschaltime, or of certain weekdays, over the feasts of the Saints. It may be recalled that this is the way the restoration of the Sunday and of Lent was achieved.

NOTES TO CHAPTER FIVE

II PROPER OF TIME

[1] St. Ambrose, *In Lc.* 7, 173; PL 15, 1745.

[2] St. Justin, *Apol.* 1, 67,

III VENERATION OF SAINTS

[1] H. Delehaye, *Les origines du culte de martyres,* 2e édition revue, Bruxelles, Bollandites, 1933.

[2] Denzinger, *Enchiridion symbolorum* . . . ed. 193 n. 600-602 (ed. praec. 302-304).

[3] Denzinger, *l. c.,* n. 1821-1825 (984-988).

CHAPTER VI

SACRED MUSIC

By Ernest Moneta Caglio, President of the Ambrosian Pontifical Institute of Music

The Nature of Sacred Music (Art. 112) The opening sentence of this Article is of capital importance since it declares that traditionally in the Church music holds the pre-eminence over other forms of artistic expression.[1] One reason for this is that arts such as sculpture, painting and architecture produce something immobile, fixed and immutable, while song requires, each time that it is sung, the personal activity of the singer. This is quite in line with the general purpose of this Constitution, namely, to promote in every possible way, the active participation of the faithful.

The mention of St. Pius X recalls the *Motu proprio* he published on November 11, 1903, calling it "A Juridical Code for Sacred Music."[2] Pius XII uses the same expression.[3] The mention of the Holy Pontiff in this Constitution is an implicit confirmation of his work.

The phrase "ministerial function supplied by music in the service of the Lord" is somewhat different from the expression in the *Motu proprio* "part of the Liturgy and its humble handmaid."[4] For "humble handmaid," Pius XI substituted "noble handmaid,"[5] and Pius XII, "helper" (administra).[6] The Constitution confirms the subordination of music to the Liturgy but suggests, rather than servile subjection, the nobler office of the sacred ministers. Here we may see the results of the subtle discussions on the nature of the art of music carried on for some years by theologians. They no longer consider it a mere instrument but something vital and intrinsic.[7] Pius

XII had spoken very highly of composers.[8] The Constitution also uses words favorable to musicians, speaking of "true art," which Pius X had required for the Liturgy.[9] Modern music is not excluded, for "the Church approves of all forms of true art having the needed quality and admits them into divine worship." The expression of Pius X that music is "an integral part of the Sacred Liturgy"[10] is now rendered "a necessary or integral part."

Sacred Music and the Participation of the Faithful (Art. 113, 114) Historians recognize that the solemn Liturgy is the model for all Liturgy.[11] Pius XII says, "solemn Mass possesses its own special dignity."[12] But while lovers of the Liturgy wish it to be retained and strengthened and well attended, some think it very unlikely that solemn Mass in its present form will ever be popular[13] because of the obstacle of Latin and the difficulty of singing the often difficult Gregorian melodies. The Constitution lays down a principle that all liturgists will approve when it calls the solemn celebration with ministers and singing, "the nobler form of liturgical celebration" (see the Instruction of 1958, No. 24). It desires also to remove the obstacles "so that the people may actively take part." The musical obstacles are of two kinds: the neums, especially in the Gregorian proper and part music, both classical and modern, in the Ordinary. Solutions are proposed for the proper in Article 117, and for the Ordinary in Article 114. The difficulty stemming from the Latin text may be removed for some parts of the Liturgy by vernacular translations. The text of the present Article refers to other Articles which deal with the subject of language (36, 54, 63, 101).

But translation into the vernacular brings its own difficulties. Some liturgists wish Gregorian chant to be adapted to vernacular texts, citing the principle enunciated in the *Motu proprio* of November 22, 1903, "the closer music composed for use in church comes to Gregorian chant in its composition, inspiration, and spirit, the more sacred and liturgical it is. The further it departs from that supreme model, the less worthy it is of the temple."[14] For this reason, many, especially in Germany, tried to introduce Gregorian translated into the vernacular *(deutsches Gregorianische),* not, however, to the satisfaction of all. For many have commented that the nature of modern languages

is completely different from Latin, which has the acute accent, with rising melody, and is indifferent to tempo (hence, often short), as experts observe from musical and philological comparisons.[15] Modern Western languages, on the contrary, prefer the long accent to the acute. Hence, the adaptation of Latin melodies to our vernaculars will rarely result in anything truly living, although tolerable success may at times be achieved.[16]

Recently, it has been demonstrated that the composer of the Motu proprio was Father Angelo De Santi, S.J.[17] If it is permissible to cite his opinion as legitimate interpretation of the document, it is certain that he never thought of slavish imitation of Gregorian melodies.[18] Whatever may be said about this controversy, it must be remembered that the Instruction of 1958, No 16, c, lays down that the lessons when proclaimed in the vernacular should be read, "in a loud, clear voice without any kind of Gregorian chant, authentic or improvised." It may be questioned whether this regulation is still in force, since at that time lessons had to be duplicated, that is, repeated in the vernacular after they were sung in Latin. It would be good to add an official declaration on this point. What is to be said of the use of a completely modern melody with no relation to Gregorian music? It does not seem that this is likely today in our Western languages,[19] although it might be possible at some future time.[20] It would seem better for authority to refrain from prescribing melodies (although they might well give permission for some), since art forms are born not in a moment but only gradually.

Article 114 is of great importance for deciding the controversy between proponents of popular singing and those who favor choirs. Some of the former have accused choirs of every sin in the book. Some of the latter have cited the musical compositions of the 17th and 18th centuries which were less contaminated by theatrical style. The Constitution takes a middle course. There was no need to make special mention of the non-theatrical compositions of the 17th and 18th centuries, for there never was any prohibition of the works of any century (including the early 19th), "so long as they accord with the spirit of the liturgical action" (Art. 116). But something had to be said in favor of choirs, for without them, the great artistic heritage of the Church would completely disappear. The Constitution, therefore,

states, "The treasures of sacred music are to be preserved. Choirs must be diligently promoted." This is in accord with all previous legislation, *Motu proprio,* November 22, 1903, No. 27;[21] *Divini cultus,* No. 5;[22] *Mediator Dei,* No. 191;[23] *Musicae Sacrae disciplina,* No. 37;[24] instruction on sacred music and liturgy, No. 99;[25] *Iucunda laudatio.*[26] But, at the same time, it is decreed that, "Bishops and other pastors of souls must take care to insure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs." This active participation of the faithful is explained in Article 30: "The people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures and bodily attitudes." The Ordinary of the Mass is not mentioned here; strictly speaking, the Ordinary can still be sung by the choir, making provision, however, for the people's part in the Acclamations and Responses *(Gloria tibi, Domine. Deo gratias. Amen. Et cum spiritu tuo,* etc).[27] But this would not further what the Council desires, namely, the revival of the solemn Liturgy. Where active participation is reduced to a minimum, attendance will also be minimal. The best plan would be to reserve at least the Ordinary to the people. The bishops' conferences can make more precise regulations on this matter. Some, for example, wish the people at all times to sing the Credo or the Sanctus. It seems best, however, to leave the freedom of choice which the Council did not wish to suppress, for circumstances of time, place and people differ. The musical compositions themselves may indicate reasons for the choice to be made; no music lover would wish to leave out, for example, the *Credo* from the Mass of Pope Marcellus by Palestrina, or the *Sanctus* from his Missa Brevis. At the same time, it would be best for the people to know all the parts of the Ordinary, to be used as occasion requires. The Pontifical Mass at the Coronation of Pope Paul VI was a good model. Both people and choir played their role.

The Teaching and Practice of Music (Art. 115) Many laws have been passed about the teaching and practice of music in seminaries, and the Congregation of Seminaries and Universities has published many instructions. All would be well if they had been carried out in

practice. The prime principle is that chant and music are equal to other studies in importance. Equal seriousness and skill is required of the professor of this subject as for any other in the seminary.[28] The Council recommends that for imparting this knowledge, "There be founded higher institutes of sacred music whenever this can be done." This was already recommended in the *Motu proprio,*[29] in *Divini cultus,* No. 11;[30] in the encyclical *Musicae Sacrae disciplina* [31] and in the Instruction of 1958.[32]

On the training of singers and musicians the Council has this to say, "Composers and singers, especially boys, must also be given a genuine liturgical training." This excellent provision is based on the principle enunciated in the Instruction of 1958 (No. 104), "Sacred music is linked most intimately with the Liturgy."[33] At times, this collaboration between musicians and liturgists has been lacking,[34] to the disadvantage of both, for liturgical forms often have arisen from music, and church music can only live as a liturgical form.

Gregorian Chant (Art. 116) The pre-eminence of Gregorian chant is expressed in words taken from the Instruction of 1958, No. 16,[35] but somewhat improved; instead of saying, "It is to be preferred to other kinds of sacred music," the Constitution says, "It has the first place," thus avoiding the implication that other kinds of music are barely tolerated. The Church excludes no kind of music "so long as it is in accord with the Spirit of the liturgical action." It goes on, however, to recognize Gregorian chant as official and proper to the Liturgy, in accordance with the entire tradition of the Latin Church.[36]

The Typical Edition of Books of Gregorian Chant (Art. 117) The typical edition of the books of Gregorian Chant is not yet complete; still lacking are the Nocturnale or Matutinale (except for Holy Week, Easter Week, Christmas and the Office of the Dead); the Processionale (except for Candlemas, Palm Sunday and the Greater and Lesser Litanies); the night hours of the Hymnarium (except for Holy Week, Easter Week and Christmas). The Constitution orders that the missing parts be supplied. However, these chants are rarely sung, for religious who sing Matins daily, for example, the Carthusians, have their own proper chant books.

Much more important is the second part of the Article, "A more critical edition is to be prepared of those books already published since the restoration by St. Pius X." This sentence ends a long controversy that has divided devotees of Gregorian Chant since 1905. At that time an insoluble dispute broke out between Dom Pothier, President of the Pontifical Commission for the Vatican Edition of the liturgical books of Gregorian Chant, and the Benedictines of Solesmes, the editors of the books. The Benedictines withdrew from the work in 1905. It is only natural that complaints, more or less well founded, were directed against an edition produced in such circumstances.[37] The Holy See often adverted to the need for changes in this work but judged that it would best be deferred "until the remote future."[38] Now that the storm has passed, Solesmes has been at work for the last 8 years on publishing the critical apparatus of the Roman Graduale.[39] The new edition appeared without arousing controversy, but much serious study will be needed to treat the work seriously and to avoid having one part dominate the others. A long time will still be needed, but this is not so great a difficulty as it was in the time of St. Pius X when there was urgent need for some official edition.

What of the desire expressed in the Constitution "that an edition be prepared containing simpler melodies for use in small churches"? A similar wish was expressed by the Commission for the Vatican edition in a meeting at Appuldurcombe on the Isle of Wight on September 5-8, 1904[40] (a meeting which Dom Pothier refused to recognize as official since it was held outside of Rome). The simplification extended only to the final Antiphons of the Blessed Virgin. The work was regarded as very difficult, for it is not a matter of restoring or adapting melodies, where technical skill would be sufficient, but often of creating new ones, which requires artistic inspiration, and would be too much to expect from one author for the whole repertoire of Gregorian Chant. The Constitution deliberately does not order but "desires" that it be done. The solution might be easy if permission were given to use texts not exactly corresponding to the official books, that is, agreeing with them rather in spirit than to the letter. A simplified Kyriale should be considerably easier to produce.

Popular Religious Music (Art. 118) Religious singing by the people

is not mentioned in papal documents until the time of St. Pius X, who makes only this passing reference to it in the *Motu proprio* of November 22, 1903 (No. 21), "Some spiritual hymns sung either in Latin or the Vernacular by the singers or by pious associations which take part in the processions."[41] It is well known, however, that Pius X was very much interested in singing by the people.[42] Pius XII opened the door wider in his encyclical *Mediator Dei* (No. 194)[43] and *Musicae Sacrae disciplina.*[44] The Instruction of 1958 gave detailed rules on the matter in Nos. 9, 14, a, b, 19, 33, 51, 52, 53.[45] Paul VI also referred to the beauty of such hymns in his Coronation discourse.[46] The Constitution says that it is to be "skillfully fostered . . . according to the norms and requirements of the rubrics" the only norms being those of the Instruction of 1958.

The Constitution does not speak of encouraging collections of popular religious music of earlier ages, which are mentioned in the Instruction of 1958 (No. 53)[47] and alluded to in *Musicae Sacrae disciplina* (No. 33).[48] Some such collections have been made but they often contain very ancient hymns not very well suited for modern use. The Church has always allowed for progress in this field. The chant of the earlier centuries had already begun to disappear in the 3rd century, due in part to Paul of Samosata. Although the first Council of Antioch in 268 condemned his negative attitude toward Christian hymnody,[49] we find this same attitude reappearing in an apocryphal collection of Canons of the 4th and 5th century which goes by the name of "The Council of Laodicea" (Canon 15). Isolated pieces have come down to us such as *"Gloria in excelsis Deo, Te decet laus, Phos Hilaròn,"* which is still used by the Greeks, and others, among them, *"Hosa kosmos èkhei"* found among the papyri of Oxyrinchos (No. 1787) with musical notation. In the 4th century, a new form of popular hymns was introduced, especially by St. Ephraem, for the purpose of fighting heresy. At the end of the same century and for the same purpose, Western hymnody begins with the work of St. Ambrose which became very popular.[50] In the 9th century, classical hymnody becomes more mature and sequences are composed, more in accordance with the tastes of that age. In the 13th century with the rise of the modern European languages, in Italy are produced the *laudi,*[51] in Spain the *Cantigas de Santa*

Maria,[52] in Germany the *Geisslerlieder,* etc. The 16th century is the age of polyphony, even for popular hymns, such as the *laudi* of St. Philip.[53] In the 18th century, simpler forms take over as in the works of St. Alphonsus Liguori.[54] The conclusion from this summary history is clear: popular singing is not something unchangeable or closed. From the fact that it is popular, it is always changing. Collections of hymns from the past can be very useful for the musical specialists; they often contain real gems which are timeless. A good part of the hymns now sung come from this treasury of traditional music. However, every effort must be made to foster the continued production of new hymns. In this matter, it seems wise to avoid having official national hymnals of too rigid a character. This would stifle the creative spirit of composers. In Germany, which has a very rich repertoire of such hymns, and where collections have existed for years,[55] there is still no single official Catholic hymnal. Many hymns are sung everywhere in the country with the approval of the Episcopal Conference, but each diocese has its own music book with its own special hymns to which it can add new ones while suppressing old ones as circumstances warrant.

Prudence in this matter is also dictated by the facility of printing, for example, music cards with one or two hymns which can be left in church to be distributed each time. The pastoral advantage of this system is that hymns can be selected which are suited to the individual community and their repertoire can be gradually increased. *Sacred Music in the Missions* (Art. 119) Sacred music in mission lands has had a strange history. While from the very first the missioners adverted to the need for the vernacular in the Sacred Liturgy—as can be seen in the History of Sts. Cyril and Methodius, John of Montecorvino and the Jesuits in China[56]—the Holy See often hesitated about granting it, for weighty theological reasons. The missioners on their part, with very few exceptions, gave little thought to the use of native music in Catholic rites, although permission for it would have been easier to obtain since the theological difficulties were much less. Hence, the reference in the *Motu proprio* of November 22, 1903, No. 2, to the use of each country's musical heritage for Catholic worship had hardly any effect.[57] Perhaps European missioners were unable to give an objective evaluation of the non-

European music, since the gap between that music and European music had grown constantly wider since the 11th century.[58] Since the Popes of the present century have earnestly fostered the growth of the indigenous clergy[59] this prejudice has gradually disappeared. Cardinal Celso Costantini[60] was influential in securing appreciation for indigenous art in the West. In *Summi Pontificatus,* Pope Pius XII wrote, "The Church of Jesus Christ, the faithful depository of the teaching of divine wisdom, cannot and does not think of deprecating or disdaining the particular characteristics which each people, with jealous and understandable pride, cherishes and retains as a precious heritage." . . . Everything in a people's usages and customs not inseparably bound up with error and superstition will always be subject to kindly consideration and, when it is found possible, will be sponsored and developed." [61] In *Evangelii praecones* he warned missioners against the danger of "Westernization": "The herald of the Gospel and messenger of Jesus Christ is an apostle. His office does not demand that he transplant European civilization and culture, and no other, on foreign soil, there to take root and propagate itself. His task in dealing with these peoples, who sometimes boast of a very old and highly developed culture of their own, is to teach and form them so that they are ready to accept willingly and in a practical manner the principles of Christian life and morality — principles which fit into any culture, provided it be good and sound." [62] These words on art in general can readily be applied to music in particular. As early as 1940, Father Dindinger published a bibliography on the adaptation of indigenous music to liturgical and religious use.[63] Further discussion on this matter may be found in J. Beckmann,[64] S. Paventi,[65] the Lugano Meeting of 1953[66] and the 2nd International Congress of Sacred Music held at Vienna in 1954.[67] Musicians have also set about composing indigenous musical works for liturgical use.[68] The bishops who assembled in the 1st plenary Council of India held at Bangalore, January 6-18, 1950, recommended the use of "ragas"[69] and permitted the use of indigenous musical instruments.[70] The first papal document on music in the missions was the encyclical *Musicae Sacrae disciplina* of December 25, 1955, No. 34: "Heralds of the Gospel in pagan regions by virtue of their apostolic office, should freely promote this love of religious music in men committed

to their charge so that these peoples who have native religious songs (often admired by cultured men from other lands), may also have similar sacred Christian hymns to celebrate the truths of the faith, the life of our Lord and the praises of the Blessed Virgin and the Saints in language and musical idiom familiar to themselves." [71] On September 3, 1958, appeared the Instruction which treats of sacred music on the missions in numbers 112 a, b, c.[72] The 1st International Congress of Pastoral Liturgy held at Assisi September 18-22, 1956,[73] commemorated the issuance of the encyclical *Musicae Sacrae disciplina,* which was also the theme of the 3rd International Congress of Sacred Music held in Paris July 1-9, 1957.[74] The 4th Congress held at Cologne June 22-30, 1961, explored the topic further.[75] Meanwhile, serious theoretical studies on sacred music for the missions continue to appear.[76] The condition of sacred music there is not unlike that which Western music has often experienced. There are some who seek musical inspiration from secular rites such as the dance or from sensual cults, by a process which in Italian is known as "trasvestimento." Others disapprove and rightly insist that sacred music be distinguished from profane. It must be admitted that the distinction between sacred and profane music is not so clear that all Europeans accept it either.[77]

Instrumental Music (Art. 120) The use of the organ has been traditional in the Latin Church since the 7th century.[78] Its great importance can be seen from the great treasury of organ music and organ installations which form an inviolable artistic heritage. Its help is also unsurpassed for accompanying popular singing. The Constitution clearly singles out the pipe organ, that is, one constructed of pipes into which air is blown, to avoid confusion with any type of electrophonic organ whether strictly electronic, or mechanical with electronic amplification. Organs of this type began to appear around 1931. For 11 years the Congregation of Rites gave negative answers to all requests for permission for their use,[79] but on July 13, 1949, seeing that they were in use in many places, especially in America, the Congregation withdrew the prohibition, remitting the matter to the judgment of Ordinaries.[80] Music experts were displeased, as can be seen from the resolution of the Vienna Congress of 1954 (No.

14).[81] Somewhat more temperately the Congress of Paris in 1957 (Resolutions Nos. 15, 16, 17) rather than outright opposition indicated a middle way which was not unacceptable to the Congregation of Rites.[82] The matter was settled by the Instruction of 1958 (Nos. 61, 62, 64).[83] The electrophonic organ was tolerated but with rather strict reservations.

The Constitution maintains an eloquent silence about the electrophonic organ, for experience has shown that it provides an imperfect sound, is of little help to choirs, and even less to the congregation, and is often used for profane purposes, such as jazz concerts. It cannot, however, be said to be prohibited by the Constitution, for "other instruments, with the knowledge and consent of the competent territorial authority . . . may also be admitted for use in divine worship . . . insofar as suitable or capable of being made suitable for sacred use, in accord with the dignity of the temple, and truly contributing to the edification of the faithful." These conditions are in line with previous legislation, the only difference being the designation of who is the competent authority. St. Pius X in the *Motu proprio* of November 22, 1903 (No. 15)[84] had declared the individual local Ordinaries competent in the matter in accordance with the *Caeremoniale Episcoporum*[85] and satisfying the desire of instrumentalists for permission for restricted use of instruments.

Pius XII in *Musicae Sacrae disciplina* (No. 29) earnestly recommended the use of musical instruments.[86] Hence the Instruction of 1958 (Nos. 68-69) gave general permission to all to use them, while entrusting to Ordinaries the task of supervising their use.[87] But since pastoral considerations are now to the fore, and instrumentalists themselves recognize that their use tends to overshadow liturgical celebrations because of cost and the equipment required, it is generally agreed that they are not of much help in fostering the participation of the people. Instrumental music cannot be the ordinary form of worship.[88] The Constitution here again steers a middle course, leaving the judgment of the suitableness of instruments to Ordinaries, not however individually but in their national conferences.[89] This avoids the difficulty which would arise if what was allowed in one diocese would be forbidden in another. Individual Ordinaries however, still have the right and duty of supervision in

this matter committed to them by the Instruction.

The Composing of Music (Art. 121) This Article, with its mention of Christian spirituality, forms a good conclusion to the chapter. Pius XII in *Musicae Sacrae disciplina* (Nos. 11, 12) also reminded composers of the need for it.[90] The Constitution, faithful to its pastoral purpose, expresses the desire that new works be composed, not only for large choirs but also for small ones and for congregational singing. Mention was made of smaller choirs above in Article 117. Taken together, the Articles show the desire that choirs flourish everywhere, even in smaller churches or communities which cannot hope to have large choirs. Although the *Motu proprio* of November 22, 1903 (No. 27)[91] and *Divini Cultus* (No. 6)[92] mentioned small choirs, these documents had no practical effect. The Constitution is the first official document to give practical consideration to the problem and propose concrete solutions. We spoke about the simplification of Gregorian syllabic chant. This Article speaks of simplified forms of figured music for one, or at most, two voices, with a structure, movement and melody that would make such music easy to learn. True art can be found also in lesser forms, but it is difficult to get real artists to turn their attention to such works. The exhortation of the Council should be explained to them and a friendly competition proposed. Publishers also should be invited and encouraged to bring out such works. For popular singing, music should be sacred, beautiful and easy, qualities which are not easy to combine!

The question of the text is very important. It was treated in the Instruction of 1958 (Nos. 14a, 33, 52).[93] However, what is said there in No. 14a, "the law stating that the liturgical texts themselves may not be sung in the vernacular remains in force," [94] would seem to be abrogated, since the Constitution lays down, "that the texts intended to be sung, . . . should be drawn chiefly from Holy Scripture and from liturgical sources." The use of Scripture is in conformity with Articles 24, 35, 51, 92, which pay special attention to the word of God. Liturgists themselves for some years now, have displayed this reverence.[95] The Constitution does not place any book of the Bible, not even the Psalms or the Gospels, above the others. It has also chosen to pass over in silence the question whether a literal or free

translation is to be used in texts destined to be sung. Since liturgical sources and biblical texts are mentioned together here, we may infer that biblical texts may be used in the manner that the Liturgy has used them up to the present. We might mention that the Liturgy uses the literal text of Scripture for the readings and the psalmody, while it makes suitable accommodations of them when they are sung in antiphons, responsories, etc.[96]

[1] Already in Encycl. *Musicae Sacrae disciplina,* n. 13: AAS, 48 (1956) 12.

[2] Motu proprio (= MP) *Tra le sollecitudini,* introductio: A.S.S., 36 (1903-1904) 331.

[3] Encycl. *Musicae Sacrae disciplina,* n. 1: AAS, 48 (1956) 1.

[4] MP *Tra le sollecitudini,* n. 23: A.S.S., 36 (1903-1904) 338.

[5] Const. *Divini cultus,* introductio: AAS, 21 (1929) 35.

[6] Encycl. *Musicae Sacrae disciplina,* n. 13: AAS, 48 (1956) 12.

[7] The latest controversy, carried on while the Council was already in session, can be seen in *Eglise qui chante,* Paris, 1963, mars-avril, p. 4: "On dissocie de façon purement intellectuelle une réalité unique, la liturgie; puisq'il s'agit de liturgie chantée, il ne faut pas dissocier, et encore moins opposer, liturgie et musique. Il n'y a pas une réalité qui possède tous des droits, et l'autre, humble valet . . . Il n'y aura pas de bonne liturgie que si la musique qú'elle emploie nécessairement, à certains moments, est bonne."

[8] Encycl. *Musicae Sacrae disciplina,* n. 10-13: AAS, 48 (1956) 10-12.

[9] MP *Tra le sollecitudini,* n. 1: A.S.S., 36 (1903-1904) 332.

[10] *Ibidem.*

[11] Among recent writers v. N. M. Denis-Boulet in *L'Eglise en prière,* Desclée, Tournai, 1961, p. 311.

[12] Encycl. *Mediator Dei*: AAS, 39 (1947) 561.

[13] Among recent writers, v. C. Vagaggini, *Il senso teologico della Liturgia,* Edizioni Paoline, Rome, 1957, p. 702.

[14] MP *Tra le sollecitudini,* n. 3: A.S.S., 36 (1903-1904) 332-3. This principle was first enunciated by Bishop Valentin Riedl in a letter to the Diocese of Ratisbon on April 16, 1857. The idea may have been suggested to him by Proske. It was immediately given wide circulation by G. Jacob in *Die Kunst im Dienste der Kirche* (Ratisbon, Pustet, 1857) and accepted in substance by the Third Pro-

vincial Council of Cologne in 1860 tit. 2, c. 20 (CL, 5, 357). De Santi took it up in *La Civiltà Cattolica,* 1887, v. 3, p, 162, and because of him it was passed as a resolution of the congress of Italian musicians held at Soave (Verona) on Sept. 14, 1889, almost word for word in the same form that appears in the *Motu Proprio.*

[15] V. A. Mocquereau, *Le nombre musical grégorien,* t. II, Desclée, Tournai, 1927, pp. 137-232.

[16] The Third International Congress of Sacred Music meeting at Vienna Oct. 4-10, 1954, made a proposal in the same sense, 6th Resolution: "Der Kongress bittet den Heiligen Stuhl um die Verfügung, eine Textunterlegung in der Landessprache unter authentische Choralmelodien mit Rücksicht auf die Reinerhaltung der traditionellen gregorianischen Kunst für den liturgischen Bereich zu untersagen." However, the 2nd Vatican Council did not wish to accede to this desire but left matters as they were, especially at the insistence of missionary bishops, for whom the adaptation of certain Gregorian melodies (especially syllabic ones) to indigenous languages can be a pastoral help.

[17] E. Moneta Caglio, in *Musica sacra,* Milan, 1961, pp. 8-20; 34-46; 68-87; F. M. Bauducco in *La Civiltà Cattolica,* Rome, 1961, v. 3, pp. 583-594; F. Romita, *La preformazione del Motu Proprio di S. Pio X sulla Musica Sacra,* Rome, Desclée, 1961; P. Combe, *Le Motu Proprio de Saint Pie X,* in *Etudes grégoriennes,* t. V, Solesmes, 1963, pp. 133-137.

[18] "La pura scuola d'imitazione non ha mai fatto profittare l'arte di un passo." This is a comment in *Musica sacra,* Milan, 1893, p. 62, signed "Gregorius." That this pen name was that of Father De Santi is attested by I. Verney Valletta in *Nuova Antologia,* Rome, April 1, 1904, p. 523. Cf. E. Moneta Caglio in *Musica sacra,* Milan, 1961, pp. 82-86; 1962, pp. 46-47; in *Rivista liturgica,* Finalpia, 1963, p. 88.

[19] Cf. J. Gelineau, *Chant et musique dans le culte chrétien,* Paris, Fleurus, 1962, p. 53, n. 54: "Dans notre civilisation occidentale moderne, où le lyrisme spontané n'a presque plus de place, la liturgie est seule à conserver vivante cette forme éminente de la parole humaine"; p. 149: "Dans notre civilisation occidentale moderne, la liturgie est presque la seule à avoir conservé vivant, par l'usage du récitatif, l'art opératif."

[20] *Ibid.,* n. 333, pp. 204-205. It would seem that the matter should not be put off much longer, at least for the psalmody. While Art. 101, No. 3 does not say that the Office translated into the vernacular may be permitted for the people, it supposes it. Hence it is clear that the principal hours, especially Vespers (which according to Art. 100 pastors are encouraged to have the people sing), can be sung in the vernacular in many countries. Not every one is satisfied with the Psalm melodies composed by J. Gelineau, because they were composed with

the special requirements of the French language in mind and also because they are meant to be sung by one person. Is it in accord with the Constitution, which is completely intent on securing popular participation, for the people to sing only the antiphons and be totally silent during the singing of the Psalms (e.g., at Vespers) and the Magnificat? This seems completely incompatible with Art. 30, which mentions as parts for the people the psalms and the canticles as well as the antiphons. It seems therefore desirable that modern melodies suited for common participation in the singing of the psalms be carefully composed.

[21] A.S.S., 36 (1903-1904) 338-9.

[22] AAS, 21 (1929) 38.

[23] AAS, 39 (1947) 589.

[24] AAS, 48 (1936) 23.

[25] AAS, 50 (1958) 658.

[26] AAS, 53 (1961) 812.

[27] This was already required by the *Instruction* of 1958, n. 25 a: AAS, 50 (1958) 639.

[28] Cf. Concilium Provinciale Tolosatium (Toulouse), 1850, tit. 3, c. 3, n. 84 (CL, 4, 1057); I Concilium Provinciale Quebec. 1851, decr. 10 (CL, 3, 614); Concilium Provinciale Ravennatense, 1855, c. 4, n. 1 (CL, 6, 177); Concilium Provinciale Burdigalense (Bordeaux), 1859, tit. 2, c. 7, n. 2 (CL, 4, 754); Concilium Provinciale Urbinatense (Urbino), 1859 p. 1, tit. 13, n. 77 (CL, 6, 28); Concilium Provinciale Pragense (Prague), 1860, tit. 3, c. 7, n. 1 (CL, 5, 476); Synodus Provincialis Ultraiectensis (Utrecht), 1865, tit. 5, c. 6 (CL, 5, 862). MP *Tra le sollecitudini,* n. 25; A.S.S., 36, (1903-1904) 338; Const. *Divini cultus,* disp. 2: AAS, 21 (1929) 37; Encycl. *Mediator Dei,* p. 4, n. 2: AAS, 39 (1947) 589; *Instructio,* n. 115-117; Epist. S. C. de Seminariis et studiorum Universitatibus 15.8.1949: AAS 41 (1949) 618-619, etc.

[29] MP *Tra le sollecitudini,* n. 28: A.S.S., 36 (1903-1904) 23-24.

[30] AAS, 21 (1929) 40.

[31] Encycl. *Musicae Sacrae disciplina,* n. 39: AAS, 48 (1956) 339.

[32] *Instructio de Musica Sacra et Sacra Liturgia,* 116: AAS, 50 (1958) 662.

[33] AAS, 50 (1958) 659.

[34] The chief merit of the Cecilian reform was a clear understanding of the need for Liturgy and sacred music to "get in tune." E. Moneta Caglio in *Musica sacra,* Milan, 1962, pp. 38-50; *Il movimento ceciliano italiano e la liturgia,* in *Rivista*

liturgica, Finalpia, 1963, pp. 78-100. This last article notes also some dissenting opinions; cf. also *Musica sacra,* Milan, 1961, p. 106.

[35] AAS, 50 (1958) 636.

[36] Cf. Epist. Leonis IV ad Honoratum abbatem *Res una valde* (ms. British Museum addit. 8873, f. 168); Const. Ioannis XXII *Docta Sanctorum Patrum* (Corpus Iuris canonici, Leipzig, Richter und Friedberg, 2, col. 1256-7); I Concilium Provinciale Burdigalense, 1850, tit. 2, c. 5, n. 1 (CL, 4, 561-2); I Concilium Provinciale Quebec. 1851, decr. 10 (CL, 3, 614); Concilium Provinciale Auch, 1851, tit. 3, c. 7, n. 134 (CL, 4, 1196); III Concilium Provinciale Coloniense (Cologne), 1860, tit. 2, c. 20 (CL, 5, 357-8); Concilium Provinciale Pragense (Prague), 1860, tit. 3, c. 7, n. 1 (CL, 5, 475-6); Synodus Provincialis Ultraiectensis (Utrecht), 1865, tit. 5, c. 6 (CL, 5, 862); MP *Tra le sollecitudini,* n. 3: A.S.S., 36 (1903-1904) 332-3.

[37] In favor of R. D. Pothier: P. Wagner, *Ueber traditionellen Choral und Choralvortrag;* Strasbourg, Le Roux, 1905; *Der Kampf gegen die Editio Vaticana,* Graz, Styria, 1907; T. A. Burge, *The Vatican edition of the Kyriale and its critics,* Dublin. The Irish Eccl. Record, 1906, pp. 324-345; A. Bonnaire, *Solesmes et l'edition Vaticane,* Paris, Lecoffre, 1906; P. Bohn, *Einiges zur Orientierung bei der Beurteilung der vatikanischen Choralausgabe,* Aachen, Gregoriusblatt, 1906, pp. 42-44; A. Gastoué, *Le Graduel et l'Antiphonaire romain-Histoire et description,* Lyons, Janin, 1913.

In favor of Solesmes: H. Bewerunge, *The Vatican Edition of Plain Chant,* Dublin, Browne and Nolan, 1906 (transl. gallica: Brest, Kaigre, 1906; germanica: Düsseldorf, Schwann, 1906); E. Dagnino, *Una polemica interessante,* Turin, Santa Cecilia, 1905-1906, pp. 113-115; P. Combe, *Saint Pie X et l'édition vaticane,* Solesmes, Revue Grégorienne, 1954, pp. 118-124; J. Froger, *Origine, histoire et restitution du Chant grégorien,* Paris, Musique et Liturgie, 1956, pp. 1-5; 49-54.

The history of the Vatican Edition began to be written from unpublished documents 15 years ago: L. Nanni, in *Mons. Raffaello Baralli e la restaurazione del Canto Gregoriano,* Lucca, Accademia Lucchese di Scienze. Lettere ed Arti, 1949, published part of Baralli's letter to St. Pius X (written but never sent); F. M. Bauducco, in *La Civiltà* Cattolica, Rome, 1963, v. 1, pp. 240-253 (*Il p. Angelo De Santi, S. J. e l'edizone vaticana dei libri gregoriani dal* 1904 *al* 1912 revealed many things from the diary and notes of Father De Santi and from the Vatican secret archives. E. Moneta Caglio, in *Musica sacra,* Milan, 1962, pp. 70-84; 108-118; 1963, pp. 4-16; 38-50; 75-85, collected many unpublished extracts from the letters of A. De Santi, C. Respighi, R. Baralli, A. Mocquereau, G. Bas and from the diary of A. Minetti (who was the corrector of the Vatican Edition). This collection is being continued.

From the fact that the Constitution decreed that the work should be revised, it clearly follows that the critics had some reason for their adverse judgments.

This was clear in any case from the forms of the musical notes; an edition in which neums such as the oriscus, the strophicus and the salicus cannot be distinguished from one another is far from expressing faithfully the ancient tradition, and this may be said without passing any judgment on the melodic readings.

[38] Letter of Cardinal R. Merry del Val, Secretary of State, to Cardinal Fischer, Archbishop of Cologne, Jan. 26, 1906 (text in *Revue du Chant grégorien,* 1905-1906, p. 107), written on the occasion of the premature notice published by the *Kölnische Volkszeitung,* Dec. 30, 1905.

[39] *Le Graduel Romain: Edition critique par les Moines de Solesmes.* Volumina praevisa: I, *La méthode de critique textuelle;* II, *Les Sources;* III, *Le texte littéraire;* IV, *Le texte neumatique*: a) *Le groupement des manuscrits;* b) *Relations généalogiques des manuscrits* (other parts are to follow); V, *Le texte mélodique.* So far II and IV *a* and *b* have appeared.

[40] "I redattori della Vaticana sono incaricati di scegliere delle formole recitative più o meno ornate, le quali potranno essere introdotte come canto semplice dei graduali, tratti e versetti alleluiatici e venir pubblicate contemporaneamente all'edizione ufficiale," *Rassegna gregoriana,* Rome, Desclée, 1909, col. 369.

[41] A.S.S., 36 (1903-1904) 337.

[42] See the letter to A. Bonuzzi, President of the Venetian Society of St. Gregory, on the occasion of the Congress of Sacred Music held at Verona, Oct. 10-13, 1893 (*Lettere del Card. Sarto, Patriarca di Venezia, a Mons. G. Callegari, Vescovo di Padova,* Padua, 1949, pp. 38-39); the allocution to the French Bishops present in Rome for the beatification of Joan of Arc, (*Rassegna gregoriana,* Rome. Desclée, 1909, col. 173); the sermon of April 18, 1912, delivered on the occasion of the 10th Italian Congress of Sacred Music (*ibid.* 1912, col. 158). The entire sermon was not published, as can be seen from the diary of A. Minetti, April 19-22, 1912.

[43] Encycl. *Mediator Dei,* p. 4, n. 2: AAS, 39 (1947) 590.

[44] Encycl. *Musicae Sacrae disciplina*: AAS, 48 (1956) 20-22.

[45] AAS, 50 (1958) 634, 635, 637, 643, 647.

[46] Greeting addressed to German-speaking Catholics: "Vor Unserem Geiste stehen lebendig die Pilger aus euren Ländern mit ihrem Sinn für Ordnung, in ihrer tiefen, treuen Frömmigkeit, in ihrer frohen Opfergesinnung, mit der Viefalt ihrer schönen und so innigen Kirchengesänge, wie Wir sie so oft hier in Rom erlebt haben."

[47] AAS, 50 (1958) 647.

[48] AAS, 48 (1956) 21.

[49] Eusebii Caesariensis, *Historiae ecclesiasticae,* l. 7, c. 30, n. 10.

[50] St. Ambrose, *Sermo contra Auxentium,* n. 34: "Hymnorum quoque meorum carminibus deceptum populum ferunt. Plane nec hoc abnuo?"; St. Augustine, *Confessiones,* l. 9, c. 7, n. 1: "Non longe coeperat Mediolanensis Ecclesia genus hoc consolationis et exhortationis celebrare, magno studio fratrum concientium vocibus et cordibus."

[51] F. Liuzzi, *La lauda e i primordi della melodia italiana,* Rome, Libreria dello Stato, 1934 (Laudarium cortonense); 1935 (Laudarium Magliabechianum).

[52] J. Ribera, *La Musica de las Cantigas,* Madrid, Real Academia Española, 1922; H. Anglés, *La Musica de las Cantigas de Santa Maria,* vv. 3, Barcelona, 1931-1943.

[53] J. Animuccia, *Laudi spirituali,* 2 vv., 1563-70; F. Soto Da Langa, *Laudi,* 5 vv., 1583-1598; J. Ancina, *Tempio armonico della Beatissima Vergine,* 2 vv., 1575-1599.

[54] A critical edition of the melodies of St. Alphonsus is not possible because they have been handed down only by vocal tradition, except for the "Duetto" which in any case was not to be sung by the people. The text to be preferred seems to be that of A. Di Coste, *Le Melodie di S. Alfonso M. dei Liguori in alcuni suoi Canti popolari e Duetto tra l'Anima e Gesù Cristo,* Turin, Marietti, 1932 (The organ accompaniment is by P. Magri, 1873-1937).

[55] W. Baumker, *Das katholische deutsche Kirchenlied in seinen Singweisen,* vv. 4, Freiburg im Breisgau, 1886-1911. Not to be overlooked is the collection of Evangelical popular chants: cultus evangelici: J. Zahn, *Die Melodien der deutschen evangelischen Kirchenlieder aus dem Quellen geschöpft und mitgeteilt,* vv. 6, Güterloh, 1889. Frequently Protestant melodies date back to ancient Catholic hymns. The hymn book published by the German Catholic Youth in 1938 adapted many Evangelical hymns to Catholic worship, since they were not out of harmony with the liturgical spirit.

[56] For Sts. Cyril and Methodius, cf. *Sancti Cyrillus et Methodius-Vita et opera,* Prague, 1963, *Ceská katholická Charita.* For John a Montecorvino, first bishop of Peking cf. Raynaldus, *Annales ecclesiastici,* ad ann. 1305, XIX-XX; ad. ann. 1307, XXIX-XXX.

For the concession of the vernacular granted to the Jesuits of Peking by Paul V, cf. *Collect. S.C. de Prop. Fide,* 1907, I, 70, note.

[57] "Concedendosi ad ogni nazione di ammettere nelle composizioni chiesastiche quelle forme particolari che costituiscono in certo modo il carattere specifico della musica loro propria, queste però devono essere in tal maniera subordinate ai caratteri generali della musica sacra, che nessuno di altra nazione all'udirle

debba provarne impressione non buona" MP *Tra le sollecitudini,* n. 2: A.S.S., 36 (1903-1904) 332.

[58] K. G. Fellerer, *Missionwissenschaft und Religionswissenschaft,* Münster in Westfalen, Aschendorff, 1947-8, p. 100, proves that the break between European and other forms of music followed on the new discoveries in harmony, polyphony and rhythm which after the 11th century took the lead over melody. From this time on, arose the mutual diffidence between the musicians on both sides. This also points to a fact that nearly all missionaries agree on: it is less difficult to teach Gregorian chant than other types of European music; for Gregorian arose before the 11th century, or if some compositions come from a later period (as do many chants of the Ordinary) they retained the older form. But it must not be thought that there is difficulty, or the same amount of difficulty, in every mission country. People using the diatonic scale or one close to it, find Gregorian easy. There can be great difficulty where the ear is attuned to a different scale, as is true in regions where the typical musical instrument is the balaphon, whose scale consists of 5 notes differing by a tone and a fifth from one another. The same is true of the Pelog or Slendro scale used in Indonesia. It must be remarked also that this relative facility is confined to Gregorian that is syllabic or nearly syllabic. Complicated melodies require special skill, and not only in mission lands!

However, the question seems to be capable of a new solution by having the local music used to accompany the vernacular (in Art. 116) and reserving the use of Gregorian for the Latin text of the Ordinary, which all are encouraged to learn (Art. 54).

[59] Benedict XV, Encycl. *Maximum illud,* 30.11.1918; Pius XI, Encycl. *Rerum Ecclesiae,* 28.2.1926; Pius XII, Encycl. *Evangelii praecones,* June 2, 1951.

[60] Celso Costantini (born at Castions di Zoppola, 1876, died at Rome, 1958); Apostolic Delegate to China, 1922; Rector of the College of Propaganda Fide, 1933; Secretary of the Congregation of Propaganda Fide, 1935; Cardinal, 1953. He founded the periodical *L'arte cristiana* in Milan and published *L'arte cristiana nelle Missioni* (Rome, 1940). After the Vatican Mission Exhibition in the Holy Year of 1950 he gave to missionaries as their motto the command of St. Paul: "Every tongue shall give praise to God" (Rom 14, 11).

[61] Oct. 20, 1939: AAS, 31 (1939) 428-9.

[62] June 2, 1951 AAS, 43 (1951) 523. The text is from a prayer recited by the Pope on June 28, 1944 (while the war was still in progress) before the Directors of the Pontifical Mission Works.

[63] *Il Pensiero Missionario,* XI, Rome, 1949, pp. 132-140; *Bibliografia Missionaria,* VII, Rome, 1940, appendix II, pp. 122-133. From this date on, a similar bibliography is published every fourth year.

[64] J. Beckmann, *Die Katholische Kirche im neuen Afrika,* Einsiedeln-Cologne, 1947, p. 236.

[65] "In ogni paese di missione si sentono cantici nella lingua popolare, perché tutti i popoli pregano volentieri nella loro lingua e cantano secondo i loro gusti. Il messaggero del Vangelo deve dunque sforzarsi di far servire le melodie indigene per il culto liturgico, anche nel canto che accompagna la celebrazione del santo sacrificio": S. Paventi, *La Chiesa Missionaria,* Rome, 1949, p. 431.

[66] *Partecipazione attiva alla Liturgia,* Atti del III Convegno Internazionale di Studi Liturgici, Lugano, 14-18 settembre 1953, Ars Comacina, Como, 1953, p. 122.

[67] *Zweiter Internationaler Kongress für Katholische Kirchenmusik,* Bericht vorgelegt vom Exekutivkomitee, Vienna, 1955, pp. 265-268.

[68] A. Walschap, *Missa Bantu;* J. Kiwele, duae *Missae Katanga;* E. Byusa, duae *Missae Ruanda;* R. Wedraogo, duae *Missae* a *"Savanis";* J. B. Obama, *Missa Camerounensis;* F. Giorgetti, *Missa Zande;* Chiang Wen Yeh, *Missa Sinensis;* J. Malula, *Missa na' Lingala;* G. Haazen, *Missa Luba;* other authors: *Missa a "Pirogis"; Missa Ribemba,* etc.

[69] I.e., set themes for expressing every mood: joy, sorrow, fear, etc. There are 'ragas' for the different seasons of the year. The Greek *nomoi* were somewhat similar.

[70] *Acta et Decreta Primi Concilii Plenarii Indiae,* n. 352-354.

[71] AAS, 48 (1956) 224.

[72] AAS, 50 (1958) 661-662.

[73] *La restaurazione liturgica nell'opera di Pio XII,* Atti del Primo Congresso Internazionale di Liturgia Pastorale—Assisi-Rome—September 18-22, 1956, Centro di Azione Liturgica, Genoa, 1957, pp. 132, 133, 237.

[74] *Actes du Troisième Congrès International de Musique Sacrée,* Edition du Congrès, 23, Rue Bachelet, Paris, 1959, pp. 521-574.

[75] *Internationaler Kongress für Kirchenmusik*—Cologne—June, 22-30, 1961, p. 63.

[76] V. g.: Fr. Basile, *Aux rythmes des tambours,* Le musicien chez les Noirs de Afrique, Montreal, Ed. des Frères du Sacré-Coeur, 1949; J. Kellner in J. Hofinger, *Pastorale Liturgique en Chrétienté Missionnaire,* Bruxelles, Lumen Vitae, 1959, integra pars quarta (cap. 13, 14, 15).

[77] Thus, for example, P. Damilano says: "The distinction between sacred and profane in music was unknown in the 16th century." (*Acta II Congress. Intern.*

Mus. Sacr., Wien, p. 185). It is hard to see how this can be brought into agreement with the decree of Trent of Sept. 17, 1562, and with the General Congregation of Sept. 10, 1562, which preceded it, nor with p. 2, c. 51 of the First Council of Milan (1565). A few years later (1600) the *Caeremoniale Episcoporum* appeared (cf. lib. 1, c. 28, n. 11).

Similarly J. Radole: "Who can imagine an artist of the Middle Ages troubled by the problem of religious expression? At that time every artistic expression was sacred" (*ibid.,* p. 280). But the problem of the distinction between sacred and profane music is already encountered in St. Ambrose, the father of western music. "non mortiferi cantus acromatum scenicorum, qui mentem emolliant ad amores, sed concentus Ecclesiae, sed consona circa Dei laudes populi vox et pia vita delectet" (*Hexaemeron,* l. 3, c. 1, n. 5); "ideo chorum et symphoniam audire non potest, hoc est, non illa theatralis incentiva luxuriae nec aulicorum concentus sonorum, sed plebis concordiam concinentis, quae de peccatore servato dulcem resultet laetitiae suavitatem" (*Commentarium in Lucam,* 15, 25).

The Encyclical *Musicae Sacrae disciplina,* n. 9, 10 (AAS, 48 (1956) 10-11), in agreement with the whole of Christian tradition, still requires the distinction between sacred and profane music. In those unfortunate centuries when musicians had forgotten the difference, the Christian people did not lose their common sense or their critical faculties, as can readily be seen from the satirical poetry of the time (cf. E. Moneta Caglio, *Musica sacra,* Milan, 1963, p. 154-157). The work of composers of music on the missions cannot be called easy, because musical technique is the same for sacred and profane music. Great critical acumen is needed to decide which elements of local music can be adapted and which are not suitable. This is all the more difficult at the present time when western music is exerting a great influence throughout the world, to which non-European musicians are not immune. However, this is an opportunity for the creation of new forms of indigenous musical art, which will be a great glory for the Church. The musical training of missioners, highly recommended by the Council, will help to bring this about.

78 "Venit organum in Franciam" (*Annales Regni Francorum,* 1., 3, for the year 757; cf. "Pollens ordo lectionum, cantilenae, organum, modulata psalmorumque conlaudatur regula," *Versum de Mediolana civitate, c.* 739 ("Organum" cannot refer to the voice, for two-part music and polyphony were excluded from the rite of Milan until the 15th century. However, the sense of the word remains uncertain).

79 Dec. 5, 1938, ad Praesidem Soc. Orme Limited (*Ephemerides liturgicae,* 1949, pp. 436-7); Sept. 4, 1939 ad dom. Lehmann (Bugnini, *Liturgia viva,* Milan, Ancora, 1962, p. 274); Apr. 8, 1949 ad edit. Eco (*ibidem*).

80 AAS, 41 (1949) 617.

81 "Der Kongress bittet den Heiligen Stuhl, die Frage der Verwendung elektronischer Instrumente beim Gottesdienst im Sinne des in der Sektion Orgel

gefassten Beschlusses (*) nochmals zu überprüfen, da die Erfahrung bewiesen hat, dass diese Instrumente keine weitere Verbesserung zeigen und ihre Verwendung unverhältnismässig kostspielig ist" (*). In der Sektion "Orgel" wurde einstimmig die Verwendung elektronischer Instrumente beim Gottesdienst abgelehnt.

[82] 15) "Qu'on n'attribue pas aux instruments électroniques, dans leur état actuel, le rôle et la dignité de l'orgue traditionnel qui conserve incontestablement son caractère privilégié." 16) "Que les facteurs d'orgues s'appliquent à réaliser des orgues à tuyaux qui, par leur prix, soient à la portée des paroisses modestes; il leur éviteront ainsi de recourir à des instruments de moindre qualité." 17) "Que, de leur côté, les ingénieurs et facteurs d'instruments électroniques poursuivent leur travaux, afin de mettre au service du culte des instruments dignes en tous points de leur destination." Maxima industria in Congressus rectoribus opus fuit ne organoedi severius iudicium ferrent, ut antea Vindobonae, (Vienna).

[83] AAS, 50 (1958) 650 This requires the consent of the Ordinary, after consultation with the Diocesan Musical Commission, lack of funds to purchase a pipe organ, even a small one; the electronic organ may be tolerated only temporarily.

[84] A.S.S. 36 (1903-1904) 336-7.

[85] Lib. 1, cap. 28, n. 11.

[86] AAS, 48 (1956) 19.

[87] AAS, 50 (1958) 651.

[88] Both in the 3rd Congress of Sacred Music (Paris, 1957) and in the 4th (Cologne, 1961) very few functions were celebrated with other instrumental accompaniment than the organ.

[89] From the Motu Proprio *Sacram Liturgiam* n. 10 (Jan. 1, 1964) it is clear that for the present ("meanwhile") the legitimately constituted bodies of bishops referred to in Art. 22 No. 2 must be national.

[90] AAS, 48 (1956) 11-12.

[91] A.S.S. 36 (1903-1904) 339.

[92] AAS, 21 (1929) 38.

[93] AAS, 50 (1958) 635, 643, 647.

[94] The Instruction of 1958 repeats this norm, which was already laid down in *Musicae Sacrae disciplina,* n. 23: AAS 48 (1956) 16-17 and in the decrees of the Congregation of Rites, n. 3537 ad 3; n. 4235 ad 8.

[95] Cf. I. Herwegen, *L'Ecriture Sainte dans la Liturgie,* in *La Maison-Dieu,* cah. 1946, pp. 7-20; J. Danielou, *Bible et Liturgie,* Paris, Editions du Cerf, 1951; A. Card. Bea, *Valeur pastorale de la parole de Dieu dans la Liturgie,* in *La Maison-Dieu,* cah. 1946, pp. 133-135; C. Vagaggini, *Il senso teologieo della Liturgia,* Rome, Edizioni Paoline, 1957, pp. 345-385; Various contributors: *Parole de Dieu et Liturgie,* Paris, Editions du Cerf, 1958. Note also the reviews *Bibel und Liturgie* (Klosterneuburg) and *Lumière et Vie* (Bruges, S. André).

[96] Cf. P. Ferretti, *Estetiea gregoriana,* Rome, 1934, pp. 114-115; 319-320. P. Alfonzo, *I responsori bibliei dell'uffieio romano,* Rome, Lateranum, 1935.

Usually the text is accommodated by dividing the sentence into sections which are more suitable for musical composition. This is seen especially in the antiphons. The musical version must be consulted to see how the sections are divided.

Communion for Ash Wednesday	Psalm 1, 1-3
Communion for Feast of St. Stephen	Acts 7, 56-60
9th Responsory of Matins of Holy Thursday	Matt. 26, 3-4; Matt. 26, 55 Jn. 11, 47
Sexagesima, Lauds, Monastic Antiphonale	Ps. 150, 1, 4.
Low Sunday, Magnificat Antiphon	Jn. 20, 26
Common of a Martyr, Magnificat Antiphon	Sir. 4, 33 (28) 1 Mac. 2, 62 Matt. 7, 25; Lk. 6, 48.

CHAPTER VII

SACRED ART AND SACRED FURNISHINGS

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Introduction. In these months since the promulgation of the Constitution on Sacred Liturgy, many commentaries have appeared, especially by liturgical institutes and particularly in liturgical reviews, which treated of Chapter VII on Sacred Art and Sacred Furnishings. The single Articles were examined in detail but more often than not, without an overall view of the whole subject, that would take into account what preceded the Constitution, i.e., the entire context of this very important subject.

The result was that as the review "La Maison-Dieu" noted,[1] many thought that the material of the chapter was not sufficient, that is, those who perhaps desired a juridical solution of the very ancient and difficult problems of modern sacred art. To take account of this difficulty we wish to note the following:

I. This document which comes from the second Vatican Council is an unparalleled instance of the intervention of the Church in the matter of sacred art in the whole history of Ecumenical Councils. It is true that the second Council of Nice in 787 touched the question. But this was twelve centuries ago and in a completely theological context, where the controversy was about the lawfulness of the veneration of images. Closer on to our own times, the Council of Trent in its last session, Dec. 3, 1563, gave a short decree on sacred art or, rather, on the veneration of images and the manner of representing them, which, as Jedin says,[2] was almost forced from the Council by

the French representatives under Cardinal Guise, so that they would have something to defend themselves with against the Calvinist iconoclasts in France. The Council of Trent did not therefore delay over any explicit treatment of sacred art, because it was altogether occupied with defining theological and moral questions, called in question by the Protestant reformers. They acted on this matter only to defend the orthodoxy of faith and worship.

Even in more recent documents the Holy See has treated of sacred art, particularly through the Supreme Congregation of the Holy Office, that is, taking into account the necessity of defending and guarding sacred art against particular aberrations in doctrine or practise.[3] The second Vatican Council, on the other hand, taking up the work begun by Pope Pius XII in the encyclical, *Mediator Dei* and in some of his outstanding discourses,[4] connects sacred art intimately with the Liturgy. This permits the present document to treat the matter more suitably and for its own sake, although briefly, but certainly also more efficiently.

II. Looking at the treatment of sacred art in this context of the whole Constitution, we may consider this background as giving body to what is contained in Chapter VII. The mind of the Council is not just to treat of the question of sacred art under its doctrinal aspect, but rather to put it in the perspective of the entire Liturgy, whose servant it is. Hence logically it must be considered as part of the Church's plan of renewing and restoring the Liturgy.

Hence we may say that many references and in particular, the principles decreed in the first chapters of the Constitution, will be of much more advantage for the renewal of sacred art than the chapter explicitly devoted to it. We may mention merely what is said about the communal nature of the Liturgy, of the pastoral mentality which should preside over the entire reform of the Liturgy, and what is laid down about the territorial authority which can make laws on liturgical matters, to adapt the Liturgy to the character of each nation, particularly in matters having to do with sacred art (Art. 39).

III. Some have made the charge that this chapter on sacred art,

unlike other chapters, is not sufficiently bolstered up by theological reasons. But everyone knows that the Council time and again refused, even in important theological questions which were controverted, to forestall further theological investigation, and to impose on all propositions or doctrines not yet or not yet sufficiently accepted at least by many of the Council Fathers. In other words, the Council hardly ever creates any new theological reasoning but, according to the needs of the case, it rather confirms by its own authority advances in doctrine already made and certain.

Up to the present, however, a true theology of sacred art has not been elaborated, especially in the West, and the attempts made on all sides have not arrived at sufficient maturity so that their propositions could be proposed to the universal Church.[5] One must not, however, underestimate the doctrinal importance of certain very useful affirmations in the Constitution, as we shall see shortly.

IV. As for the solution of particular problems now in controversy, the Council very prudently abstained from setting down absolute and definitive prescriptions at this time, only desiring the complete revision of those which are now in force in this matter, as is stated in Article 128.

For in the first chapters of the Constitution principles of reform are set forth which will bring about a considerable change in reference to these problems also, and which can lead to legitimately seeking and finding various flexible solutions, which it would be dangerous to anticipate, or even worse, to decree as law at the present time.

V. The Constitution increases the dynamism of the Liturgy, and this will certainly bring about the flourishing of many beautiful works of art, but this not in the immediate future but only after some time, that is, when the form of rites will have been so renewed that the people take part with more active consciousness in a revitalized Liturgy, and when a new liturgical dialogue will have been instituted among them. All of this constitutes the necessary foundation for the rebirth of true liturgical art adapted to the community, such as the Liturgy requires.

For the fervor of genius of artists will not be renewed by dry decrees, but only by a general, spiritual movement of the whole Church, which can draw into a vital and real experience those whom God gives the talent to express the desires, feelings and living prayer of the community, in the form of art.

Some time will be needed, then, to feel the effects in the realm of art of the actual work of the Council, but we can be sure that if the liturgical, pastoral and biblical movements continue their progress, we will see truly wonderful days also for liturgical art.

Rightly, then, this chapter treats of the religious and liturgical education of artists and also of the esthetic, cultural and artistic education of the clergy, recommending to both the great work of renewing and fostering sacred art, both in its principles and in its practical applications.

These things must then be kept well in view before we examine the individual Articles of the chapter. We shall be able to do this briefly noting only the principal matters.

Prologue (Articles 122-123) Article 122 may be considered the introduction of the whole chapter as its concluding words indicate: "Therefore it has pleased the Fathers to issue the following decrees on these matters." The first part of the following Article may be considered as an appendix to this prologue.

Outline of the Introduction:

1. The importance of art is stressed as the expression of human genius and the revelation of divine beauty. Its highest achievement is sacred art which tends to the edification of souls.

2. The reasons are given why the Church has cared for and still cares for sacred art and uses it for her worship; from this is deduced the basis for her authority and her principle of selection, especially as to sacred furnishings.

3. The Church is said to permit without prejudice all works of art which are truly art of any time and region, so long as through them she can adapt herself to the mentality and the worship of a given people.

We wish to stress some of these fundamental assertions:

a) The Council speaks of various degrees among art forms, for while it admits the relation of each with the infinite beauty of God, some are called simply fine arts, others religious arts, finally one form is called sacred art, and to this last a basic excellence is attributed.

That this distinction does not proceed from metaphysical but from theological reasoning, can be clearly seen from the words, "They achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God." Note how here the social and pastoral nature of sacred art is emphasized.

b) The function of sacred art is to edify the minds of the faithful. This must be given first important in worship. This is brought in the golden words which assert that: "The Church has ever sought that all things set apart for use in divine worship should be signs and symbols of the supernatural world." This is the noble office of sacred art.

We might say that a work of art corresponding to this desire of the Church is a kind of prayer manifested in a sensible way, a mystery made perceptible to the senses. For if the essence of the Liturgy is the grace of the Christian mystery, all that has to do with the manner of communicating it pertains to the realm of art, which by its nature is a shining symbol of truth.

The ancient concept of art as a teaching instrument—the Bible of the poor—is no longer sufficient and is completed by the concept of "sign": a sensible thing which represents, recalls and contains the mystery which it expresses, or which it serves. I say "contains," certainly not in the same sense which is attributed to the sacramental signs, yet none the less in a certain mysterious way which makes the work of art a vehicle of a spiritual gift for the user. Doubtless, it is not the intention of the Council to express all of these ideas which, in the Eastern Churches, are held as common doctrine, but it is certainly true that its teaching now comes very close to Eastern mentality. We can see the progress made here if we compare it with the decrees of the Council of Trent, which was over-solicitous to bring out that the value of the veneration of images is relative

("not that it is to be believed there is in them some divinity or power for which they should be venerated") and hence made no mention at all of this concept of sign.

Here then the authority of the Church adds to the concept of the representational arts as a means of instruction the concept of the sacramental value of sacred art which brings out the power of the Liturgy and adds what is needed in the circumstances of a particular time and place to serve as an effective psychological aid to prayer.

This means that it will not do to have just any kind of representation of the sacred mysteries, that is of the historical events or of the Saints commemorated in the Liturgy. What is needed is a representation which will effectively express in sensible forms the message of supernatural salvation and thus raise men's souls to God.[6]

c) After the solemn opening phrase, "wherefore it has pleased the Fathers to issue the following decrees, etc," the first words of Article 123 ring out clear, almost like the words of a dogmatic definition, for they affirm something of the greatest importance. They express the eternal youth of the Church—its freedom, its transcendence over time, but at the same time its complete openness to mankind, living in time and to the rapidly changing world of today and all its interests. If the Church has no proper art style of her own, it is clear that she admits any style, that of any age or idiom, to express "the praises of the living God in the language of living men" (Cardinal Lercaro).

The Church thus declares quite explicitly that she wishes to accompany man on his journey, making her own his mode of thinking and manner of acting: "The art of our own days, that of every race and region shall also be given free scope in the Church."

The sentence is quite clear: "The Church has not adopted any style of art as her own"; but the implication and practical applications are so broad that profound study is required if one wishes to free himself from the formalism inherited from custom and routine which still impedes the free exercise of modern sacred art. Today we must still struggle to get rid of false imitations of sacred architecture and late Renaissance vestments. If today artists, looking for new art forms, usually devote themselves to non-religious sub-

jects it must be confessed that nearly all images whether produced by craftsman or factory-made, smack of outmoded academicism or naturalism which conveys nothing to modern man and this is due to those who order such work because they are nostalgic for things of the past and are fond of them.

What Is Required of Sacred Art (Art. 124) This Article also has very important implications. First of all, it condemns a practice which is more and more to be seen in our churches. From the courts of the renaissance, the love of pomp soon passed to the churches, due to the activity of powerful nobles and also of certain ecclesiastics who sought relaxation from their grave duties in worldly distractions.

At first, pomp was associated with riches. Later on, it degenerated further into theatrical show, borrowing from the stage the trick of imitation and substituting bodily beauty for depth of spirit. Thus, in objects pertaining to worship was sought mere beauty to satisfy the eyes of the people. The result was that, more or less consciously, injury was done to the rights of God, for beauty lost its function of worship directed to him, and the faithful were in fact, deceived. This is not the "noble beauty," the truly sacred art, spoken of in this Article, nor is it the praise of God. Gradually, in the course of time, this studied affectation was not enough, and corrupt artistic feeling was added to it. All too often, even today affectation of wealth is preferred to noble poverty!

Rightly then, Article 124 continues, "Let bishops take care to remove from the House of God and from other sacred places" not only "those works of artists which are repugant to faith, morals and Christian piety," but also those "which offend true religious sense, either because of depraved forms or lack of artistic worth or by mediocrity and pretense."[7]

In other circumstances, the Council of Trent had only urged that "no images of false doctrine or those which give occasion to dangerous errors to the unlearned should be erected . . . all unseemly money-seeking to be eliminated . . . anything licentious be avoided . . . so that images not be painted or adorned with provocative beauty . . . nothing profane or immodest be exhibited . . . for

sanctity befits the House of God." These exhortations can be easily understood if we bear in mind the infection of art by paganism before the time of the Council of Trent, which easily gave cause for the censures of the reformers.

But matters are different, even quite contrary, today. Rather than serving itself in the temple as it did in that time, art today rather seems to have deserted the temple altogether. Hence the second Vatican Council, after exalting the role of art, says that the lack of true art is sufficient cause to reprove, and hence bar from the Church of God (for mediocrity, sham and lack of artistic merit), certain squalid man-made or machine-made works, along with anything more openly offensive to the true religious sense of the faithful. Works of this kind for various reasons were admitted into our churches in this past century, that is after true art had deserted its post.[8]

Now, perhaps for the first time, in these days this matter is treated with such solemnity, and it must be acknowledged with joy and accepted sincerely.

The last sentence of the Article gives an all-important norm: of new works of art, it is required first of all that they be suitable for the Liturgy; sacred edifices must be suitable for the celebration of liturgical services and for the active participation of the faithful. This is certainly enough to completely revolutionize "traditional" iconography and defend recent experiments in sacred architecture. Nothing is said here about private forms of devotion; they are treated in Article 12.

Sacred Images (Art. 125) Echoing the second Council of Nice and the Council of Trent, the second Vatican Council in this Article treats of sacred images for the purpose of fostering their veneration. But differently from those councils, it recommends moderation in their number and order of exposition. It is not a question of seeking favor with Protestants, but rather of being consistent with what is said elsewhere in the Constitution about the simplification of rites (Art. 34) and the preponderant importance to be given to the liturgical mystery above all other exercises of piety (Art. 13).

Two excesses are to be avoided: a carry-over from an unliturgical

age of the lack of liturgical spirit, which subverts the order of importance of things and leads, at times, almost to superstitution or idolatry; and a reaction against such abuses which amounts almost to iconoclasm.

This last-named error was condemned by the Council of Trent because in reaction to the many real abuses of the time, the reformers went so far as to declare the veneration of images unlawful.[9] The Council then stated: "The images of Christ and the Blessed Virgin Mary and the Saints are to be retained and proper honor and veneration paid to them, not that there is in them any divine power for which they should be worshiped or that anything is to be asked of these images," but for the spiritual utility of the faithful, "Great fruits come from sacred images because the people are reminded of the benefits and gifts given them by Christ and through the Saints. Miracles and salutary examples are held up to the faithful so that they give thanks to God for them and reform their lives and customs in imitation of the Saints and are inspired to adore and love God and cultivate piety."

Diocesan Commissions (Art. 126) For reasons too numerous to mention here, the observance of what is prescribed in Article 124 involves considerable difficulty when it comes to applying these things in practice. The Council wishes to give practical help for the selection and judging of works to be placed in churches by saying in Article 126 that the bishop must consult the commissions on Sacred Art mentioned in Article 46. On the establishment of such commissions (which in Italy should have been in existence and operative since 1942), we could say many things, but we confine ourselves to the expression and hope that the Commission for executing the Constitution on the Sacred Liturgy will outline appropriate rules for these diocesan commissions and that they will be given the importance and authority they need for their task. This will be all the more necessary if to them is assigned the care and preservation of the artistic patrimony of the diocese as the Council recommends.

The Formation of Artists (Art. 127) Today the fundamental prob-

lem in sacred art is still that famous dispute called the "querelle de l'art sacrée," as the Council must well have been aware.

If the discussions of the Fathers of the Council seems to treat the selection of artists rather from a distance, the fact is that they chose the wiser and more effective means, by saying that spiritual assistance is to be given artists to provide them with liturgical formation, and that schools and academies of sacred art should be founded.[10]

Certainly, of the two means suggested, spiritual assistance to artists is the simpler and less difficult, and it can be given in various ways. Speaking to the members of the Association called, "the Artists' Mass," Pope Paul VI said: "We are happy for what has been accomplished along this line, which is not the only one but is a good one to pursue." In other countries also such associations exist with the purpose of bringing Catholic artists together and giving them, besides social and professional help, a deeper spiritual formation. But many such guilds have not yet made their own the purpose the Council proposes, of preparing artists to dedicate themselves to sacred art.

The other means indicated by the Council seem to be more concrete, more obligatory and more efficacious, namely, the erection of schools of sacred art, with the purpose of affording to their young students the living experience of communal, liturgical spirituality and full religious formation, one not consisting of mere ideas and concepts but including personal meditation, study and criticism. Such schools arose soon after the closing of the Council of Trent. At Rome Gregory XIII founded an academy "for the formation of profoundly Christian artists." At Milan under the auspices of Cardinal Friderico Borromeo was founded the Ambrosian Academy, whose purpose was set forth by the founder in the "rules to be observed in the Academy of Art," which are still pertinent today:

"Our purpose in founding this academy of painting, sculpture and architecture was not merely a natural one. It was our intention to train artists for works of divine worship and to improve these arts. For it is quite clear that painters, sculptors and architects, for lack of instruction in the commandments or in piety, which they should have for the execution of sacred things, often fail miserably, treating divine mysteries and profane things alike, and painting or constructing sacred temples as if they were the homes of mortal men, without any

distinction between the sacred and profane, showing more concern for the ordinary laws of art than for the sacred character and holiness of places, times and things. Hence we wish the rule for this Academy to be that a master lecture, not only on the subject of painting or sculpture, but also on the duties of Christian virtue. From often hearing such discourses, the men dedicated to these arts will be formed in piety and religion. They must know well the mysteries of our Holy Faith, for this knowledge will serve them in good stead for the perfection of these arts. For as it would be incongruous and absurd to publish books full of errors which served to corrupt lives, and such books must be suppressed; so also in what we may call the 'publication' of images and edifices, one must take care that nothing appear which would lead men's minds to fraud and error. This has been our intention in our pastoral charge and in our administration of sacred things, and this is what we wished when we instituted this course for training masters and students, and these are exactly the laws we wrote." [10 bis]

The Council recommends the founding of such schools only "where it seems opportune," being fully aware that their success depends very largely on the criteria which inspire them. In Italy, the Milan School of Sacred Art, named for Beato Angelico, was founded in 1921 to form the minds of young artists in communal liturgical spirituality, reinforced by personal experience. It now intends to revise its whole program of studies according to the mind of the Council.[11]

The Preservation of Works of Art (Art. 123 and 126) Twice in this short chapter the Constitution touches on the important subject of the care and conservation of sacred furnishings and other artistic treasures of the Church. Article 123 speaks of "the treasury of art which must be very carefully preserved." Article 126 is more explicit, "Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed, for they are the ornaments of the House of God."

This recommendation, while not new, concerns a matter which is especially appropriate today. The Code of Canon Law contains many provisions but, while the new Code is being prepared, the Council wisely recalls this serious obligation. In this matter the co-operation

of laymen is very useful, not only to defray expenses of restoring, resetting and rearranging works of art belonging to churches, but also to return to sacred use objects withdrawn—usually illegally—and now found in antique shops or adorning private homes.[12]

The Preparation of Clerics in Matters of Sacred Art (Art. 128 and 129). One of the most important reforms decreed by the Council concerns the preparation of students for the priesthood, and here in particular, their preparation in the field of sacred art.

We need hardly comment on Article 128, since the intention of the Fathers is clear, and will take effect with the revision of the liturgical books. In any case it would require too much time and space to go into details. Such a study would be better postponed until after the promulgation of new laws.

Article 128 should be compared with Articles 15, 16, 17 and 18. The major part of the priest's activity, especially his pastoral activity, concerns the Liturgy or is performed through the Liturgy. The education of the priest must keep this in mind. But in an age such as ours, which gives so much importance to the image, we can never overstress the sensible aspect which pastoral science necessarily uses to clothe religious truth. Ancient or modern art provides this vesture, which is a catechesis—a sign.

Article 129 faces this problem boldly and then defines the scope of the artistic formation of the clergy, "that they may be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art." Although it is not expressly stated, from the context we may deduce that the verb "appreciate" is not only to be understood of esthetic appreciation, but also of pastoral utility. The works which are kept in our churches, although they come from a time and a culture quite different from ours, still have a religious and liturgical function. This means that we must have the ability to read or understand these works, especially in their religious as well as their historical importance, so that in turn, we may be able to explain them to the less educated among the laity. From this it follows naturally that the study of sacred art which the Council again recommends is to be undertaken under the aspect of religious utility also.

This seems to be the meaning of the words, "the history and development of sacred art." The word, "development" is obviously meant to add something to the word, "history," and this would seem to indicate that our interpretation is correct.

Besides the study of the history of Sacred Art as just explained, showing once again the distinction drawn between "art" and "sacred art," [13] the Constitution recommends also the study of the "sound principles governing the production of works of sacred art." The expression is simple, but the matter is extremely complex. For where are these principles found? What makes them "sound"? Although in a brief commentary such as this, it is impossible to treat of these problems, it may be said that these principles are concerned more with the spirit than with the letter, more with the sense to be conveyed than an instruction to be given; hence they involve more work than the mere writing of a textbook on the part of men of good will who wish to conform to the desire expressed here by the Fathers of the Council.

Pontifical Insignia (Art. 130) This Article is left over from the schema presented to the Fathers which treated separately of sacred art and sacred furnishings. It here forms a fitting conclusion to the whole Constitution. It shows the desire of the Fathers that any liturgical "sign" be completely sincere and clear. These pontifical insignia are either mere show, mere decoration and ostentation, and in this case outmoded in our time, at least for the western Liturgy of today; or they are symbols of the sacramental character or of the power of jurisdiction, as the word, "insignia" seems to indicate, and in this case they are to be reserved exclusively to those who have these prerogatives. What is here laid down is of lesser importance in itself, but the principle underlying it is a true and important one which can have useful applications in other and broader fields, and so be a help to eliminate entirely excessive and useless formalities.

Conclusion. Looking back over this chapter on sacred art in the Constitution, one can see how, in a few words and with simple expressions, many important problems are exposed for study and action. It is true that many of them are not so new that they require a complete

change in things. But since the Council is the most solemn legislative body in the Church, it is altogether fitting that its commands be received with new enthusiasm, so that its proposals, so often expressed in the past, may, at long last be brought into practice.

[1] *Maison-Dieu,* cah. 77 (1964), cap. VII (complete commentary on the Constitution.

[2] *Entstehung und Tragweite des Trienter Dekrets über die Bilderverehrung,* in *Theologische Quartalschrift* (Tübingen), 166 (1935).

[3] Here are the documents of more recent years:

a) Jan. 13, 1875 against certain false innovations in iconography. *Acta Sanctae Sedis* 8(1874) 269-270.

b) March 30, 1921, a condemnation of a certain artistic style (*La Passion de Notre-Seigneur Jesus-Christ,* by Cyril Verschaeve, illustrated by Albert Servaes)

c) May 26, 1937, a reminder of the norm of the Council of Trent (Session XXV); of the decree of Jan. 13, 1875; of canons 1259, 1261 and 1279 of the Code of Canon Law on unaccustomed forms of sacred images: AAS, 29 (1937) 304-305; *Eph. lit.* 51 (1937) 62-63.

d) Dec. 10, 1946, letter of the Holy Office to the President of the Central Commission for Sacred Art in Italy, and to the Cardinal Archbishop of Milan concerning the deformation of sacred art: *Arte cristiana,* 34 (1947) 1.

e) June 30, 1952, Instruction of the Holy Office on Sacred Art: AAS, 44 (1952) 542-546.

[4] Litt. Encycl. *Mediator Dei* (Nov. 20, 1947: *Acta Ap. Sedis* 39 [1947] 521-600; *Ephem. lit.* 62 [1948] 1-59), Litt. Encycl. *Musicae sacrae disciplina* (Dec. 25, 1955: *Acta Ap. Sedis,* 48 [1956] 5-25; *Ephem. lit.* 71 [1957] 37-53); sermo ad participantes I Congressus internationalis liturgiae pastoralis (Assisi Sept. 18-21, 1956: *Acta Ap. Sedis,* 48 [1956] 711-725; *Ephem. lit.* 70 [1956] 397-408), sermo pro inauguratione expositionis sacrae B. Angelici in Vaticano (Apr. 20, 1955: *Acta Ap. Sedis,* 47 [1955] 285-292), sermo ad participantes VI "Quadriennale" (Rome Apr. 8, 1952), sermo ad participantes I Congressus internationalis Artificum catholicorum (Sept. 3, 1950: *Discorsi e Radiomessagi* Pii XII, vol. XII, pp. 181-183, Rome, Typis Poliglottis Vaticanis 1951).

[5] G. Polvara, *Trattazione teorico-pratica di principi estetici,* vol. I. *L'arte;* vol. II. *Il Bello.* These volumes were called by Bishop Adriano Bernareggi: "An attempt at a theology of art."

[6] An indirect commentary of the highest authority on the Constitution on Sacred Liturgy can be found in the sermon of Paul VI to the members of the association called "Messa degli Artisti," May 17, 1964. Speaking of the pastoral task of sacred art His Holiness said: "Noi abbiamo bisogno di voi. Il Nostro ministero ha bisogno della vostra collaborazione. Perché, come sapete, il nostro ministero è quello di predicare e di rendere accessible e comprensibile, anzi, commovente, il mondo dello spirito, dell'invisibile, dell'ineffabile, di Dio. E in questa operazione, che travasa il mondo invisibile in formule accessibili, intelligibili, voi siete maestri. E il vostro mestiere; la vostra missione; la vostra arte è proprio quella di carpire dal cielo dello spirito i suoi tesori e rivestirili di parola, di colori, di forme, di accessibilità. E non solo una accessibilità quale può essere del maestra di logica, o di matematica, che rende si comprensibili e tesori del mondo inaccessibile alle facoltà conoscitive dei sensi ed alla nostra immediata percezione delle cose. Voi avete anche questa prerogativa, nell'atto stesso che rendete accesibile e comprensibile il mondo dello spirito: di conservare a tale mondo la sua ineffabilità, il senso della sua trascendenza, il suo alone di mistero, questa necessità di raggiungerlo nella felicità e nello sforzo allo stesso tempo."

[7] This is the first time that a canonical document clearly expresses concern for the artistic merit of objects connected with worship. This would be in accordance with the desires of a great prelate, Mons. Adriano Bernareggi, who commented on the new Code of Canon Law (can. 1399 § 12) saying: "But should the censorship of the Ordinary take into account only the religious aspect of the matter, or can he deny his Imprimatur also from considerations of artistic value?" (cf. *Arte Cristiana,* 6 (1918) 98.

[8] I have attempted to investigate the reasons for the ruin of the artistic tastes of the Italian clergy in *Arte Cristiana* 49 (1961) 144: *"Di scuse ce ne sono?"*

[9] Hispanus, *De templis, hoc est de origine, usu et abusu templorum ac omnium rerum ad templum pertinentium libri quinque.* Tiguri, 1587.

[10] The question of the conditions necessary for the artist who does work intended for worship is given special attention in *Musicae Sacrae disciplina;* a clear definition is contained in the document of the French Episcopal Commission on pastoral and liturgical discipline concerning the controversy about sacred art. cf. *L'Osservatore Romano* (Nov. 8, 1952): "Essa (Commissione) desidera che questi (gli artisti) sappiano impregnarsi di spirito cristiano, altrimenti saranno inadatti al loro compito. Quale opera d'arte sacra potrebbe pretendere la perfezione del suo genere senza l'ispirazione della fede?"

[10] bis [Ant. Francesco Gori], *Symbolae litterariae. Opuscula varia . . .* Rome, Typ. Palladis, sumptibus Palearini, 1754, Vol. VIII, pp. 97-98.

[11] The history and activity of this school may be found in *"Mezzo secolo di Arte sacra in Italia,* Milan, Vol. I. 1963, under the title, Scuola Beato Angelico. Vol. II will appear shortly.

[12] We have dealt with this subject in some articles in the review *Arte Cristiana* (1961-1962) and made some proposals for the revision of canon law.

[13] Some studies in *Arte Cristiana* No. 512 show how modern criticism has brought to the fore again the historical and religious factors for evaluating works of art. These articles indicate how sacred art is to be studied, particularly in seminaries, viz., keeping in view not only the historical importance of works of art but also their religious value.

APPENDIX

THE REVISION OF THE CALENDAR

By Ansger Dirks, O.P., Director of the Dominican Liturgical Institute

The instability of the calendar and the movability of Easter bring many inconveniences in both civil and religious life. Hence the desire for a stable calendar with a fixed date for the feast of the Pasch has grown more and more. Associations of merchants and business men, scientific societies and academies in international congresses have often expressed the wish for a permanent, more stable calendar. More than sixty bishops, when they presented their proposals for the second Vatican Council, asked for a reform of the calendar and especially for a fixed date for Easter. Weighing all these things the Council declares[1] that, given certain conditions: 1) it is not opposed to having the feast of Easter assigned to a determined Sunday in the Gregorian calendar; 2) that it does not oppose efforts to introduce a perpetual calendar into civil society.

The Council does not order that these two things be done, nor does it take the initiative in this reform, but only declares that it is not opposed to these things. However, these words do not seem to exclude the possibility that the Holy See may establish a commission for a further examination of these questions, or favor a mixed commission including the separated brethren.

I. The fixing of the feast of Easter on a certain Sunday in the Gregorian calendar, for example, the Sunday after the second Saturday of April,[2] would be very useful for the celebration of the liturgical year. From the fact that Easter now can vary from the 22nd of March to the 25th of April, the following consequences result:

a) The Sundays after Pentecost can be either 23 or 28 in number, and the Sundays after the Epiphany either from 1 to 6. According to the present rubrics the Sundays after the Epiphany which are impeded by the arrival of Septuagesima are transferred before the last Sunday after Pentecost, although the formulas of the Masses of these Sundays pertain to the Nativity cycle;[3]

b) The feast of the Purification of the Blessed Virgin, a mystery which pertains to the Nativity cycle, sometimes is celebrated in Septuagesima time, that is, within the Paschal cycle.

c) The feast of the Annunciation is celebrated either during Lent or in Passion time or is transferred until after the octave of Easter, with the result that the cycles of the mysteries of the Lord are improperly mixed up.

Now if Easter is assigned to the Sunday after the second Saturday of April, (that is, from the 9th to the 15th) the Sundays after Epiphany will always be four or five in number; the feast of the Purification of the Blessed Virgin will always fall before Septuagesima, the feast of the Annunciation and that of St. Joseph will always be celebrated before Passion-tide, leaving this time free of feasts, as it should be: the feasts of Corpus Christi and of the Sacred Heart of Jesus will never coincide with the feasts of the Nativity of John the Baptist or of the Apostles Peter and Paul or their vigils.

If the feast of Easter were assigned to a fixed Sunday in the Gregorian calendar,[4] the celebration of the liturgical year in the Latin Rite would be more orderly; therefore, per se, this fixing of the date could be done for the Latin Rite alone. But it would be of great ecumenical importance if the common solemnity of the Pasch were celebrated by all churches both in the East and in the West on one and the same day; hence the Council places the condition "provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent." But westerners follow the Gregorian calendar, while easterners, including both some united to Rome as well as all separated from her, follow the Julian calendar, and so do not agree in determining the date of Easter. If all believers in Christ professed their common faith in his Resurrection on one and the same day, and were one in celebrating his glorious Resurrection, a first step

toward a greater and more perfect unity would have been taken. Furthermore, the scandal to non-Christians would be removed, for now they see Christians who declare that the Resurrection of Jesus Christ is the foundation of their faith, divided in celebrating the feast that commemorates it.

It would also be very useful for civil life if Easter were no longer movable. School calendars for example, could be better arranged if the period of studies before and after Easter were almost equal, vacations would come at the same time of the year. The business world would also profit by this.

II. A perpetual or stable calendar is one which does not change from year to year, where a given day of a year falls always on the same day of the week; for example, where Jan. 1 is always a Sunday and March 25 is always a Monday. The cause of the present shifting is that the civil year is 365 days long, that is, fifty-two weeks plus one day (in leap years, 366 days, that is, fifty-two weeks plus two days). The cause of the difficulty is that extra day (or two days in leap year). To overcome this difficulty various arrangements have been invented, which can be reduced to two principal systems.

a) Since this extra day (or days) cannot be suppressed, and the new year must always begin on the same day of the week, in the first system the 365th day is not counted as a day of the week, that is, it does not belong to any week or month, nor is it called Sunday, Monday, etc., but "Year's End Day" or something of the kind.[5] In leap year the 366th day is added to the year in the same fashion. Thus in this system, the continued succession of the weeks, that is, the absolute continuity of the weekly cycle is interrupted by these days outside the week; the rhythm of the weeks is broken. The Church will not allow this interruption of the weeks except for very serious reasons which the Holy See must make a judgment on.[6] For although the continuity of the weekly cycle does not concern any dogma of the faith or precept of divine law, it is nevertheless consecrated by a very ancient and venerable tradition, which was not even interrupted at the time of the Gregorian reform of the calendar. Furthermore, the introduction of a calendar of this kind might be the cause of further division among Christians, many of

whom follow the Julian calendar. It would also be a cause of alienation from the Jews and the Moslems,[7] who are strongly opposed to the interruption of the week.

The world calendar[8] proposed by the World Calendar Association[9] is of this type. The government of India in 1953 asked the Economic and Social Council of the United Nations to introduce this calendar. In 1956 the council deferred indefinitely the question of the reform of the calendar.

b) In the other system the civil year is reduced to 52 weeks, that is, 364 days, omitting the extra day, but at the end of every 5th or 6th year as the case requires, a 53rd week is added to the calendar, being made up of the days left over each year (one day in ordinary years, 2 days in leap years). Thus to ordinary years of 52 weeks, is periodically added a year of 53 weeks. From a religious point of view there would seem to be no special difficulty in a calendar of this kind, since the continuous succession of the weeks remains intact. There do seem to be serious practical difficulties in it[10] and past meetings held on calendar reform have generally not been in favor of it.

As can be seen each system in its own way retains the seven-day week with Sunday. Although the institution of the week is not of divine law, still the Christian week of seven days (six of them work days) should not be abandoned, since it is followed almost everywhere, is consecrated by tradition, and especially because it has been found by experience to be a wise way of preserving the health of the working man. Especially to be preserved and protected is the Lord's Day, the day observed as dedicated to God by the whole community. It is not enough to keep the week, the period of 7 days, as a division of time, but the sacred character of the Lord's Day must also be protected. The sacred character of the Lord's Day is threatened also by the "staggered week," in which one day off from work is allowed but the workers take turns, one group taking off Monday, another Tuesday, and so on all through 7 days of the week. In this system the day sacred to the Lord cannot be kept holy by the entire community together—not to mention the dislocation of family life which results.

Lastly, we note that the feast of Easter in the perpetual calendar can be assigned to a fixed day, e.g., the 8th of April.[11]

THE APOSTOLIC LETTER "SACRAM LITURGIAM"

By Charles Braga, C.M., Director of *Ephemerides liturgicae*

The Constitution of the Liturgy is a unique document containing three classes of material: 1) doctrinal parts which per se go into force at once, requiring no delay; 2) others which although they pertain to the general reform of the Liturgy, can be put into practise immediately; 3) those which can be put into effect only when the reform is completed.

Hence when the Pope promulgated the Constitution which had been approved by the Fathers he at the same time fixed a period of prorogation until the 16th of Feb., 1964, the first Sunday of Lent, for it was necessary that there be another special document to indicate what things could be put into practise immediately. This document is the Apostolic letter *Sacram Liturgiam* of Jan. 25, 1964, whose text was first published in *Osservatore Romano* on Jan. 28, and finally, with some corrections, in the official organ, *Acta Apostolicae Sedis* on Feb. 15, 1964.

1. The introduction to this document recalls:

a) The nature of the sacred Liturgy according to what is set forth in the Constitution with particular reference to the sanctification of the faithful and their participation;

b) The necessity for clerics especially to study the sacred Liturgy so that they may become masters of it, because the education of the people would be impossible unless the priest first of all be completely imbued with it (Art. 14);

c) The nature of the Constitution on the sacred Liturgy which contains only the higher principles for reform, so that a special commission would have to reduce them to practise. This commission was set up in the first days of March and was called "the Consilium for executing the Constitution on the Sacred Liturgy."

2. The liturgical training to be given to those who aspire to the priesthood is of the highest importance especially since the instruction of the faithful depends on them.

Hence it is set down that Articles 15 to 17 of the Constitution, which

treat of this matter, proposing new principles and following new lines, should begin to take force from the following school year. These Articles treat of the proper formation of professors of sacred Liturgy in institutes specially devoted to this purpose (Art. 15), of counting the study of sacred Liturgy as a principal course, of treating it completely, that is, under all its aspects, and of the connection of the other subjects of the theological course with the Liturgy (Art. 16), and finally of the formation of the liturgical, spiritual life of clerics (Art. 17).

To achieve all this, particularly what is contained in Articles 15 and 16, there was need for more detailed specifications on the part of the competent congregation, since it is matter of rearranging courses of studies.

3. Directly connected with the training of the clergy is the law on having commissions of sacred Liturgy, sacred Art and sacred Music, according to Articles 45 and 46 of the Constitution. However, their field is a very broad one, since it affects not only clerics, but all the faithful of the whole diocese. Since the establishment of such commissions has been requested and required time and time again, it is to be hoped that in fact they will be constituted where they do not exist in order to promote liturgical action.

4. The law about having a homily at Masses celebrated on Sundays and feast days with the assistance of the people, is very wisely insisted on, so that liturgical instruction of which the Constitution speaks so often, may finally be given.

However, the nature of this homily mentioned in Article 52 must be recalled. It is not just any kind of preaching but that particular announcing of the word of God which is directly connected with the sacred text, for the homily is a part of the Liturgy of the day.

Therefore the whole manner of preaching homilies must be reconsidered, so that they may be truly in line with the mind and spirit of the Constitution.

The document speaks of the law requiring homilies on feast days but it must be recalled that the Constitution suggests that it is opportune also to have homilies on certain week days, especially in Lent and Advent, when it speaks of the intimate connection between words and rites (see Art. 35).

5. Two points to be immediately put into practise are the celebration of Confirmation and Matrimony within the Mass. This restores the connection between the sacraments and the Eucharist and its celebration which is traditional in the Roman liturgy. For as the other sacraments have their efficacy from the Eucharist, the source of graces, so from its celebration the celebrations of the other sacraments receive their efficacy, since the faithful are opportunely and immediately disposed to receiving the other sacraments through the word of God and prayer which constitute the Liturgy of the word in the Eucharistic celebration.

The proper time for the administration of Confirmation and Matrimony is after the readings from Sacred Scripture and the homily, i.e., after the Liturgy of the word and before the celebration of the Eucharist. Pastors then should explain to the faithful the intimate connection between both celebrations so that they may receive more abundant fruits from them.

There is a distinction between the obligation of conferring both these sacraments within the Mass. Confirmation can be conferred "when convenient," while Matrimony is to be "ordinarily" celebrated within the Mass. The number of those to be confirmed is at times so great that the entire celebration would last too long, to the detriment of the piety of the faithful and their participation, especially if they are not adequately prepared.

The suitability of the union between the word of God and the sacrament is also brought out by the fact that when Matrimony is celebrated without Mass, it should be preceded by the reading of the Epistle and Gospel from the Nuptial Mass, which give the theme for the homily that follows. The whole celebration ends with the blessing of the couple, using, for the time being the formula in the Roman Ritual, Title VIII, Chap. III. It is not indeed, a perfect formula but it is to be used now so that all the elements of the rite may be included both inside and outside of Mass.

6. Three things are said about the Divine Office (Nos. VI-VIII): there is no difficulty about the faculty given to Ordinaries to dispense their subjects in whole or in part from the obligation of the Divine Office, or of commuting it for prayers; the Motu proprio *Pastorale*

Munus expressly alludes to such commutations (No. 26). Likewise there is no difficulty about the immediate application of the principle of the Constitution (No. 98) according to which members of any institute dedicated to acquiring perfection who, according to their Constitutions recite any part of the Divine Office, are thereby performing the public prayer of the Church. However, care must be taken that these short Offices actually be drawn up after the pattern of the Divine Office, i.e., take into account the hours of the day and the liturgical seasons, and be made up of the same elements as the Divine Office, that is, psalms, readings, hymns and prayers.

What is new, and therefore needs the authority of the Roman Pontiff to legislate it, is the application of that reform of the Divine Office provided for in Article 89 of the Constitution, as an effect of the general reform. This allows those who are not obliged to choir, to omit prime from now on and to select from the other minor hours one which is more in accord with the time of the day.

We say that this pertains to the general reform, because the psalms will have to be redistributed and some parts of Prime transferred to another hour of the Office, as the Fathers proposed. This permission is given now in view of the fact that Prime is not removed from the breviary altogether, but still has to be said in choir.

Furthermore, this permission of saying only one of the minor hours is given only to "those who are not obliged to choir," so that any cleric or religious bound to choir is obliged to observe the whole sequence of the hours as at present.

This satisfies the desire of those who wished more agreement between the Divine Office and the daily apostolic labors of priests. For it makes it possible for the hours to be said at their proper time with the spiritual fruit to be obtained from this, that is, the sanctification of the day (Art. 84, 88 and 94 of the Constitution).

7. Number IX of the Apostolic Letter treats of the requirement that the faculty of saying the Divine Office in the vernacular requires that a version be used which has the approval of the competent territorial ecclesiastical authority. It interprets Article 36, §§ 3 and 4, on the power of the episcopal conferences in preparing translations for liturgical use.

The Constitution states that the use of the vernacular and the manner of using it, that is, its introduction and extent, are to be determined by the episcopal body of a region, "their acts to be approved, that is, confirmed by the Apostolic See." Of the translations it says only that they must be approved by the body of bishops.

The Apostolic Letter however connects paragraph 4 of Article 36 with paragraph 2, and thus includes the translations among the decrees to be confirmed by the Apostolic See. However, their approbation is left to the body of bishops, who therefore are to vouch for their fidelity.

Number X explains what is meant by competent territorial ecclesiastical authority, determining that the episcopal bodies are meanwhile to be national. "Meanwhile" is inserted because up to now in present law there is no body with the power to make such decisions; the Council has still to debate and issue decrees on the bodies or conferences of bishops. In these assemblies all residential bishops and all Ordinaries equated by law to bishops have a place. Auxiliary and coadjutor bishops may be invited. However, all who are present have the right to vote, just as in the Council, where residential bishops must be summoned and others may be summoned, but all who are actually present vote. Also on the analogy of the Council in these meetings, the voting is secret and a two thirds majority is required.

8. In conclusion, the Letter recalls that the control of the Liturgy depends exclusively on the authority of the Church. The need for reform has been for not a few a temptation to go ahead on their own, introducing novelties by their own authority. The warning is timely. Generally speaking, those who go ahead on their own authority are those less fitted to carry out reforms because insufficiently prepared, and this would be a detriment to the whole movement, which must be carried on with reason, deliberation and study.

9. In closing, we wish to remark that this Apostolic Letter is but the first step in a complete reform, which cannot be carried out in a brief space of time. Hence, if only a few things are now permitted, this is an indication that the reform must proceed gradually lest the faithful be troubled by an extensive and profound change in liturgical matters.

Hence also, it is the duty of pastors to continually instruct the faithful and to lead them to understand and accept the different parts of the reform. This they should do, not by introducing brusque changes, but by opportune explanations according to the principles set forth for the liturgical restoration in the Constitution.

REVISION OF CALENDAR

*Bibliography: F. Cabrol, O.S.B., *La fête de Pâques et la réforme du calendrier grégorien,* in *Quest. lit. paroiss.,* 2 (1911-1912) 319-328.—A. Paladini, C.M., *De Calendarii reformatione in Congressu Unionis Astronomicae Internationalis Romae coadunato mense maio* 1922, in *Ephem. lit.* 37 (1923) 37-41.—Chauve-Bertrand, *La question de Pâques et du calendrier,* Paris, 1948.—I. Pizzoni, C.M., *De reformatione calendarii, in Ephem. lit.* 64 (1950) 368-378 (cum ampla bibliographia); *Super calendario, ib.* 65 (1951) 263-267.—D. J. K. O'Connell, S.I., *Circa una proposta di riforma del calendario, in L'Osservatore Romano,* 28-29, June, 1954, p. 1 et denuo, in *Ephem. Lit.* 68 (1954) 375-378.—A. Veys, O.S.B., *La question du calendrier. Son état actuel, in Quest. lit. paroiss.* 36 (1955) 344-253.—A. M. Henry, O.P. *Le calendrier ecclésiastique, in Initiation théologique* I [4] (Paris, 1957) 130-136.—Noële M. Denis-Boulet, *Le calendrier chrétien* (= *Je sais-je crois,* 112), Paris, 1959.—E. Achelis, *The calendar for the Modern Age,* Edinburgh-New York-Toronto, 1959.

[1] Leo XIII and Pius XI had both declared that they did not wish to decide the question of the reform of the calendar without hearing from a General Council.

[2] This date would be relatively fixed, since Easter would still be movable within the days from April 9 to 15.

[3] Cf. J. A. Jungmann, S. J., *Gewordene Liturgie,* Innsbruck-Leipzig, 1941, 291, n. 219; 302; *Zeitshrift für kath. Theol.* 77 (1955) 500. J. Lemarié O.S.B., *La manifestation du Seigneur* (= Lex Orandi 23), Paris 1957, 427-441; *Les Préfaces des dimanches après l'Epiphanie dans les sacramentaires Gélasiens du VIIIe siècle,* in *Ephem. lit.* 73 (1959) 393-401.

[4] The tradition of assigning the feast of the Pasch to the first Sunday after the vernal equinox, which was confirmed by the Council of Nice in 325, depends on a ceremonial precept of the Old Law which is no longer binding. Hence the Church is free to change it.

[5] These days outside the week are called intercalary or blank days.

[6] It is a matter of traditional discipline which it would not be fitting or licit to change without grave universal reason.

[7] It seems that the Adventists would be more opposed to such a calendar than the Moslems, who would not oppose the change for civil life but would retain their own calendar for religious purposes; (cf. N. M. Denis-Boulet, *op. cit,* 113, n.).

[8] This calendar is substantially the same as that proposed by a priest, Marco Mastrofini, in 1834 in his book: *Amplissimi frutti da raccogliersi ancora sul Calendario Gregoriano perpetuo.* He proposed a universal symmetrical calendar, unchanged from year to year, intercalating a day (two in leap years) outside the week, with Easter fixed on one of the these dates: March 26, April 2, 9, 16, or 23.

[9] The World Calendar Association is not a branch of the United Nations, but a private organization.

[10] As a matter of fact, it is not stable because the year with the intercalary week is longer than ordinary years.

[11] This is said to be absolutely fixed because in the calendar thus perpetually reformed the Sundays are immovable. Sunday, April 8, would be closer to the probable date of our Lord's Resurrection (April 9); cf. A. Jaubert, *La date de la Cène. Calendrier biblique et liturgie chrétienne.* (Etudes Bibliques) Paris, 1957.

SACRED CONGREGATION OF RITES INSTRUCTION FOR THE PROPER IMPLEMENTATION OF THE CONSTITUTION ON THE SACRED LITURGY

INTRODUCTION

I NATURE OF THIS INSTRUCTION

1. The Constitution on the Sacred Liturgy is deservedly counted among the first fruits of the Second Ecumenical Vatican Council since it governs the most excellent part of the Church's activity. It will bear more abundant fruit the more profoundly the pastors and the faithful of Christ perceive its genuine spirit and put it into practice with good will.

2. The Commission for the Implementation of the Constitution on the Sacred Liturgy, established by the Supreme Pontiff, Paul VI, in the apostolic letter *Sacram Liturgiam,* has already speedily undertaken the task entrusted to it, to bring the directives of the Constitution and of the apostolic letter to a proper fulfillment and to provide for the interpretation and execution of these documents.

3. It is of the greatest importance that the documents, from the very beginning, should be properly applied everywhere, with doubts, if there are any, concerning their interpretation being removed. Therefore, the Commission, by mandate of the Supreme Pontiff, has prepared this Instruction, in which the functions of the bodies of bishops in liturgical matters are more clearly defined, some principles given in

general words in the above-mentioned documents are explained more precisely, and finally some matters, which can be put into practice now, before the restoration of the liturgical books, are allowed or required.

II SOME PRINCIPLES TO BE NOTED

4. What is now defined as to be put into practice has the purpose of making the liturgy correspond always more perfectly to the mind of the Council concerning the promotion of active participation of the faithful.

The general reform of the sacred liturgy, moreover, will be accepted more readily by the faithful if it proceeds gradually and by stages and if the reform is proposed to the faithful and explained to them by the pastors by means of the required catechesis.

5. Nevertheless, it is necessary first that all be persuaded of the intention of the Constitution on the Sacred Liturgy of the Second Vatican Council: not only to change liturgical forms and texts, but rather to stir up that formation of the faithful and pastoral activity which has the sacred liturgy as summit and fount (cf. Const., art. 1). The changes thus far introduced and to be introduced into the sacred liturgy in the future are directed toward this end.

6. The power of pastoral-liturgical activity rests in this, that the Christian life may express the paschal mystery in which the son of God, incarnate and made obedient even to the death of the cross, is so exalted in His resurrection and ascension that He may share His divine life with the world. By this life men, dead to sin and conformed to Christ, "may live no longer for themselves but for him who died for them and rose again" (2 Cor. 5:15).

This is done through faith and through the sacraments of faith, that is, chiefly through baptism (cf. Const., art. 6) and the most sacred mystery of the Eucharist (cf. Const., art. 47). Around the Eucharist are ranged the other sacraments and the sacramentals (cf. Const., art. 61) and the cycle of celebrations by which the paschal mystery of Christ is unfolded in the Church during the course of the year (cf. Const., art. 102-107).

7. Therefore, even if the liturgy does not exhaust the entire action of the Church (cf. Const., art. 9), nevertheless the greatest attention must be paid to the necessary connection between pastoral works and the sacred liturgy, so that pastoral-liturgical action is not exercised as if separate and abstract, but as intimately joined to other pastoral activities.

It is especially necessary that there be a close union between the liturgy and catechesis, religious formation, and preaching.

III FRUITS TO BE HOPED FOR

8. Thus, the bishops and their assistants in the priesthood should relate their entire pastoral ministry ever more closely to the liturgy. In this way the faithful may derive the divine life in abundance from the perfect participation in the sacred celebrations and, made the ferment of Christ and the salt of the earth, will proclaim the divine life and communicate it to others.

CHAPTER I

SOME GENERAL NORMS

I APPLICATION OF THESE NORMS

9. The practical norms, found in the Constitution or in this Instruction, and whatever is permitted or determined now by this Instruction before the restoration of the liturgical books, even if they pertain to the Roman rite alone, may nevertheless be applied to the other Latin rites, the provisions of law being observed.

10. Those matters which are entrusted to the competent territorial ecclesiastical authority in this Instruction may and should be put into effect by that authority alone through legitimate decrees.

In individual cases, the time and the circumstances in which these decrees will take effect shall be defined, always with a reasonable interval of time for the faithful to be instructed and prepared for their observance.

II LITURGICAL FORMATION OF CLERICS (Const., arts. 15-16 and 18)

11. With regard to the liturgical formation of clerics:

a) In theological faculties there shall be a chair of liturgy, so that all the students may receive the necessary liturgical instruction; in seminaries and in the houses of studies of religious, local ordinaries and major superiors shall see to it that as soon as possible there be a special and properly prepared teacher of liturgy.

b) Professors who are appointed to teach sacred liturgy shall be prepared as soon as possible, in accordance with the norm of art. 15 of the Constitution.

c) For the further liturgical instruction of clerics, particularly of those who are already working in the Lord's vineyard, pastoral-liturgical institutes shall be established where possible.

12. The liturgy shall be taught for a suitable period of time, to be indicated in the curriculum of studies by the competent authority, and according to an appropriate method in accordance with the norm of art. 16 of the Constitution.

13. Liturgical services shall be celebrated as perfectly as possible. Therefore:

a) The directions shall be carefully observed and the ceremonies performed with dignity, under the diligent vigilance of the seminary directors, with the necessary preparations beforehand.

b) Clerics shall frequently fulfill the liturgical functions of their order, that is, of deacon, subdeacon, acolyte, lector, and, in addition of commentator and cantor.

c) The churches and oratories, the sacred furnishings in general, and sacred vestments shall afford an example of genuine Christian art, including contemporary art.

III LITURGICAL FORMATION OF THE SPIRITUAL LIFE OF CLERICS (Const., art. 17)

14. In order that clerics may be formed for the full participation in liturgical celebrations and for the spiritual life to be derived from these celebrations, while being prepared to share this participation and life with others, the Constitution on the Sacred Liturgy shall be put into full effect in seminaries and houses of studies of religious, in accordance with the norm of documents from the Apostolic See, with the unanimous and harmonious co-operation of all the directors and teachers to this end. A suitable formation in the sacred liturgy shall be provided for the clerics, together with the recommendation of books dealing with the liturgy, especially under its theological and spiritual aspect, which should be available in the library in sufficient

numbers; as well as by meditations and conferences which shall be drawn above all from the fount of sacred scripture and the liturgy (cf. Const., art. 35, 2) and by common exercises, in accord with Christian custom and usage, but suited to the various seasons of the liturgical year.

15. The Eucharist, the center of the entire spiritual life, shall be celebrated daily with the use of different and appropriate forms which best correspond to the conditions of the participants (cf. Const., art. 19).

On Sundays, however, and on other major feast days, a sung Mass shall be celebrated with the participation of all who are in the seminary or house of studies, with a homily and, as far as possible, with the sacramental communion of those who are not priests. The priests may concelebrate, especially on the more solemn feast days, if the needs of the faithful do not require that they celebrate individually, and after the new rite of concelebration has been published.

It is desirable that, at least on major feast days, the students should participate in the celebration of the Eucharist assembled around the bishop in the cathedral church (cf. Const., art. 41).

16. It is most fitting that the clerics, even if they are not yet bound by the obligation of the divine office, should each day recite or chant in common lauds, in the morning as morning prayer, and vespers, in the evening as evening prayer, or compline, at the end of the day. The directors themselves shall take part in this common recitation as far as possible. In addition, sufficient time shall be provided in the order of the day for clerics in sacred orders to pray the divine office.

It is desirable that, at least on major feast days, the students should chant vespers in the cathedral church, where possible.

17. Exercises of piety, arranged according to the laws or customs of each place or institute, shall be held in due esteem. Nevertheless, care should be taken, especially if these exercises are celebrated in common that they be in harmony with the sacred liturgy, according to the purpose of art. 13 of the Constitution, and that they be related to the seasons of the liturgical year.

IV LITURGICAL FORMATION OF MEMBERS OF INSTITUTES DEDICATED TO ACQUIRING PERFECTION

18. What has been said in the preceding articles concerning the liturgical formation of the spiritual life of clerics must be applied also to the members, both men and women, of institutes dedicated to acquiring perfection, with the necessary adaptations.

V LITURGICAL FORMATION OF THE FAITHFUL (Const., art. 19)

19. Pastors of souls shall strive diligently and patiently to carry out the command of the Constitution concerning the liturgical formation of the faithful and their active participation, both internal and external, "according to their age and condition, their way of life, and standard of religious culture" (Const., art. 19). They should be especially concerned about the liturgical formation and the active participation of those who are engaged in religious associations of the laity, since it is the latter's duty to share more intimately in the life of the Church and also to assist the pastors of souls in properly promoting the liturgical life of the parish (cf. Const., art. 42).

VI COMPETENT AUTHORITY IN LITURGICAL MATTERS (Const., art. 22)

20. Regulation of the sacred liturgy pertains to the authority of the Church: therefore, no other person shall proceed in this matter on his own authority to the detriment, as may often happen, of the liturgy itself and of its restoration by the competent authority.

21. It pertains to the Apostolic See to reform and to approve the general liturgical books; to order the sacred liturgy in those matters which affect the universal Church; to approve, that is confirm the acts and deliberations of the territorial authority; and to receive the proposals and petitions of the same territorial authority.

22. It pertains to the bishop to regulate the liturgy within the limits of his diocese, in accordance with the norms and spirit of the Consti-

tution on the Sacred Liturgy as well as the decrees of the Apostolic See and of the competent territorial authority.

23. The various kinds of territorial bodies of bishops, to which the regulation of the liturgy pertains in virtue of art. 22, § 2, of the Constitution, must be understood to be, for the interim:

a) either the body of all the bishops of a nation, in accordance with the norm of the apostolic letter *Sacram Liturgiam,* n. X;

b) or a body already lawfully constituted which consists of the bishops, or of the bishops and other local ordinaries, of several nations;

c) or a body to be established, with the permission of the Apostolic See, consisting of the bishops or of the bishops and the local ordinaries of several nations, especially if in the individual nations the bishops are so few that they may convene more profitably from various nations of the same language or of the same culture.

If the particular local conditions suggest another solution, the matter should be proposed to the Apostolic See.

24. The following must be invited to the above-mentioned bodies:

a) residential bishops;

b) abbots and prelates *nullius;*

c) vicars and prefects apostolic;

d) apostolic administrators of dioceses who have been appointed permanently;

e) all other local ordinaries except vicars general.

Coadjutor and auxiliary bishops may be invited by the president, with the consent of the majority of those who take part in the body with deliberative vote.

25. Unless the law provides otherwise for certain places in view of particular circumstances, the convocation of the body must be made:

a) by the respective president, in the case of bodies already lawfully established;

b) in other cases, by the archbishop or bishop who has the right of precedence in accordance with the norm of law.

26. The president, with the consent of the Fathers, determines the order to be followed in the examination of questions, and opens, transfers, prorogues, and closes the conference.

27. A deliberative vote belongs to all who are named in n. 24, including coadjutor and auxiliary bishops, unless a different provision is expressly made in the document of convocation.

28. For the lawful enactment of decrees, two-thirds of the votes, taken by secret ballot, are required.

29. The acts of the competent territorial authority which are to be transmitted to the Apostolic See for approval, that is, confirmation, should contain the following:

a) the names of those who took part in the session;

b) a report of matters taken up;

c) the result of voting for the individual decrees.

Two copies of these acts, signed by the president and the secretary of the body, and with the proper seal, shall be sent to the Commission for the Implementation of the Constitution on the Sacred Liturgy.

30. When, however, it is a question of acts in which there are decrees concerning the use and extent of the vernacular language to be admitted in the liturgy, besides what is enumerated in n. 29, in accordance with art. 36, § 3, of the Constitution and the apostolic letter *Sacram Liturgiam,* n. IX, the acts should also contain:

a) an indication of the individual parts of the liturgy which are to be said in the vernacular;

b) two copies of the liturgical texts prepared in the vernacular, one copy of which will be returned to the body of bishops;

c) a brief report concerning the criteria upon which the work of translation was based.

31. The decrees of the territorial authority which need the approval,

that is, the confirmation, of the Apostolic See, shall be promulgated and put into practice only when they have been approved, that is, confirmed, by the Apostolic See.

VII THE OFFICE OF INDIVIDUALS IN THE LITURGY (Const., art. 28)

32. The parts which pertain to the schola or to the people, if they are sung or recited by them, are not said privately by the celebrant.
33. Likewise the celebrant does not say privately the lessons which are recited or chanted by a competent minister or by a server.

VIII AVOIDING DISTINCTIONS OF PERSON (Const., art. 32)

34. The individual bishops or, if it seems opportune, the regional or national conferences of bishops shall see to it that the prescription of the holy Council which forbids any favor to private persons or any favor on the basis of social distinctions, either in ceremonies or in external pomp, shall be put into effect in their territories.
35. In addition, pastors of souls shall work with prudence and charity so that, in the liturgical services and, more especially, in the celebration of Mass and the administration of sacraments and sacramentals, the equality of the faithful shall be evident even outwardly and that, further, all appearance of money-seeking be avoided.

IX SIMPLIFICATION OF CERTAIN RITES (Const., art. 34)

36. In order that the liturgical services may exhibit a noble simplicity in harmony with the mentality of our times:

a) The salutations to the choir on the part of the celebrant and the ministers shall be made only at the beginning and at the end of the sacred rite;

b) The incensation of the clergy, apart from those who are bishops, shall be done once for each part of the choir, with three swings of the thurible;

c) The incensation of the altar shall be done only at that altar where the liturgical service is being celebrated;

d) The kisses of the hand and of objects which are being presented or received shall be omitted.

X SACRED CELEBRATIONS OF THE WORD OF GOD
(Const., art. 35, § 4)

37. In places which lack a priest, if no priest is available for the celebration of Mass on Sundays and feast days of precept, the sacred celebration of the word of God shall be fostered, according to the judgment of the local ordinary, with a deacon or even a layman, authorized for this purpose, presiding over the service.

The pattern of this celebration shall be almost the same as the liturgy of the word in Mass: ordinarily the epistle and gospel of the Mass of the day shall be read in the vernacular, with chants, especially from the psalms, before the lessons and between them; the one who presides shall give a homily, if he is a deacon; if not a deacon, he shall read a homily indicated by the bishop or the pastor; and the whole celebration shall be closed with the "common prayer" or "prayer of the faithful" and with the Lord's Prayer.

38. It is also fitting that sacred celebrations of the word of God, which are to be encouraged on the vigils of the more solemn feasts, or some weekdays in Advent and Lent, and on Sundays and feast days, should take into account the pattern of the liturgy of the word in Mass, although there may be only a single reading.

In the arrangement of several readings, however, in order that the history of salvation may be clearly discerned, the reading from the Old Testament shall generally precede the reading from the New Testament, and the reading of the holy gospel shall appear as the climax.

39. In order that these celebrations may be held with dignity and piety, it shall be the task of the liturgical commissions in the individual dioceses to indicate and provide appropriate aids.

XI VERNACULAR TRANSLATIONS OF LITURGICAL TEXTS
(Const., art. 36, § 3)

40. In vernacular translations of liturgical texts prepared in accord-

ance with the norm of art. 36, § 3, it is fitting that the following be observed:

a) The vernacular translations of liturgical texts shall be made from the Latin liturgical text. The version of the biblical pericopes, however, should conform to the Latin liturgical text, but with the possibility of revising this translation, if deemed advisable, in accordance with the original text or some other clearer translation.

b) The preparation of the translation of liturgical texts should be entrusted, as a special concern, to the liturgical commission mentioned in art. 44 of the Constitution and in n. 44 of this Instruction. So far as possible, the institute of pastoral liturgy should assist the commission. But if there is no such commission, the supervision of the translation should be entrusted to two or three bishops, who will choose persons, including lay persons, expert in scripture, liturgy, biblical languages, Latin, the vernacular language, and music. For the perfect translation of the liturgical text into the language of the people must necessarily and properly fulfill many conditions at the same time.

c) Whenever it is called for there should be consultation concerning translations with the bishops of neighboring regions which have the same language.

d) In nations which have several languages, different vernacular translations should be prepared for these languages and submitted to the special examination of the bishops concerned.

e) Consideration should be given to the dignity of the books from which the liturgical text is read to the people in the vernacular language, so that the dignity of the book itself may move the faithful to a greater reverence for the word of God and for sacred things.

41. In liturgical services which are celebrated in some places with people of another language, it is lawful with the consent of the local ordinary to use the vernacular language known to these faithful, especially in the case of groups of immigrants, or of members of a personal parish, or similar instances. This shall be done in accordance

with the extent of the use of the vernacular and its translation as legitimately approved by a competent territorial ecclesiastical authority of the respective language.

42. New melodies for parts to be sung in the vernacular language by the celebrant and the ministers must be approved by the competent territorial ecclesiastical authority.

43. Particular liturgical books which were lawfully approved before the promulgation of the Constitution on the Sacred Liturgy and indults conceded up to that day retain their force, unless they are opposed to the Constitution, until other provision is made in the liturgical restoration, as it will be completed in whole or in part.

XII THE LITURGICAL COMMISSION OF THE BODY OF BISHOPS (Const., art. 44)

44. The liturgical commission, which it is desirable that the territorial authority establish, shall be chosen from among the bishops themselves, as far as possible. At least it shall consist of one or other bishop, with the addition of some priests expert in liturgical and pastoral matters, who are designated by name for this office.

It is desirable that the members of this Commission be convened several times a year with the consultors of the Commission that they may deal with questions together.

45. The territorial authority may, as circumstances suggest, entrust the following to the Commission:

a) studies and experiments to be promoted in accordance with the norm of art. 40, §§ 1 and 2, of the Constitution;

b) practical initiatives to be undertaken for the entire territory, by which the liturgy and the application of the Constitution on the Liturgy may be encouraged:

c) studies and the preparation of aids which become necessary in virtue of the decrees of the plenary body of bishops;

d) the office of regulating the pastoral-liturgical action in the

entire nation, supervising the application of the decrees of the plenary body, and reporting concerning all these matters to the body;

e) consultations to be undertaken frequently and common initiatives to be promoted with associations in the same region which are concerned with scripture, catechetics, pastoral care, music, and sacred art, and with every kind of religious association of the laity.

46. The members of the institute of pastoral liturgy as well as individual experts who are called to assist the liturgical commission shall also freely offer their assistance to individual bishops for the more effective promotion of pastoral-liturgical action in their territory.

XIII THE DIOCESAN LITURGICAL COMMISSION

(Const., art. 45)

47. The following duties pertain to the diocesan liturgical commission, under the direction of the bishop:

a) to be informed about the state of pastoral-liturgical action in the diocese;

b) to implement carefully what is proposed in liturgical matters by the competent authority, and to obtain information concerning studies and programs which are taking place everywhere in this field;

c) to suggest and promote practical undertakings of every kind which may help to promote the liturgy, especially those which will assist priests already working in the Lord's vineyard;

d) in individual cases, or also for the entire diocese, to suggest opportune and progressive steps in the work of pastoral liturgy; to indicate and also to call upon suitable persons who on occasion may help priests in this matter; and to propose suitable materials and aids;

e) to see to it that programs in the diocese to promote the liturgy progress with a harmonious spirit and with the assistance of other associations, in a way similar to that indicated for the commission established within the body of bishops (n. 45e).

CHAPTER II

THE MOST HOLY MYSTERY OF THE EUCHARIST

I THE RITE OF THE MASS (Const., art. 50)

48. Until the entire rite of the Mass is restored, the following shall be observed:

a) The parts of the Proper which are sung or recited by the schola or by the people are not said privately by the celebrant.

b) The celebrant may sing or recite the parts of the Ordinary together with the people or the schola.

c) In the prayers to be said at the foot of the altar at the beginning of Mass, psalm 42 is omitted. All the prayers at the foot of the altar are omitted whenever another liturgical service immediately precedes the Mass.

d) In solemn Masses the paten is not held by the subdeacon, but is left upon the altar.

e) The secret prayer or prayer over the offerings shall be chanted in sung Masses, and recited in a loud voice in other Masses.

f) The doxology at the end of the Canon, from the words *Per ipsum* up to *Per omnia saecula saeculorum.* ℟. *Amen,* inclusively, shall be chanted or recited in a loud voice. Throughout the entire doxology the celebrant lifts up the chalice and the host for the little elevation, omitting the signs of the cross, and at the end genuflects only after the response *Amen* is given by the people.

g) In low Masses the Lord's Prayer may be recited by the people

together with the celebrant in the vernacular language; in sung Masses it may be chanted by the people together with the celebrant in the Latin language and, if the territorial ecclesiastical authority shall so decree, also in the vernacular language, to melodies approved by the same authority.

h) The embolism after the Lord's Prayer shall be chanted or recited in a loud voice.

i) In distributing holy communion the formula, *Corpus Christi,* shall be used. The celebrant, as he says these words, lifts up the host a little above the ciborium to show it to the communicant, who responds: *Amen,* and afterward is communicated by the celebrant. The sign of the cross with the host is omitted.

j) The last gospel is omitted; the Leonine prayers are suppressed.

k) It is lawful to celebrate a sung Mass with a deacon only.

l) It is lawful for bishops, if necessary, to celebrate a sung Mass according to the form used by priests.

II LESSONS AND CHANTS BETWEEN THE LESSONS (Const., art. 51)

49. In Masses celebrated with the people, the lessons, epistle, and gospel shall be read or chanted facing the people:

a) in solemn Mass, at the ambo or at the edge of the sanctuary area;

b) in high Mass or in low Mass, if they are read or chanted by the celebrant, either at the altar or at the ambo or at the edge of the sanctuary area, as may be more convenient; if they are read or chanted by another, at the ambo or at the edge of the sanctuary area.

50. In Masses celebrated with the people which are not solemn Masses, the lessons and epistle, together with the intervenient chants, may be read by a qualified lector or server, while the celebrant sits and listens. The gospel, however, may be read by a deacon or by a second priest, who says *Munda cor meum,* seeks the blessing, and at

the end presents the book of gospels for the celebrant to kiss.

51. In sung Masses, the lessons, epistle, and gospel, if they are proclaimed in the vernacular, may be recited without chant.

52. In reciting or chanting the lessons, epistle, the chants which occur after them, and the gospel, the order is as follows:

a) In solemn Mass, the celebrant sits and listens to the lessons and epistle as well as to the intervenient chants. After the epistle has been chanted or recited, the subdeacon goes to the celebrant and is blessed by him. Then the celebrant, seated, places incense in the thurible and blesses it. While the *Alleluia* and its verse are being chanted or toward the end of other chants following the epistle, the celebrant rises to bless the deacon. At his seat he listens to the gospel, kisses the book of gospels, and, after the homily, intones the creed, if the latter is to be said. At the end of the creed he returns to the altar with the ministers, unless he is to direct the prayer of the faithful.

b) In high or low Masses in which the lessons, epistle, the chants following them, and the gospel are sung or recited by the minister mentioned in n. 50, the celebrant acts in the manner described above.

c) In high or low Masses in which the gospel is chanted or read by the celebrant, while the *Alleluia* and its verse are being chanted or recited or toward the end of other chants following the epistle, he goes to the lowest step of the altar and there bows deeply while saying *Munda cor meum*. Then he goes to the ambo or to the edge of the sanctuary area to chant or recite the gospel.

d) But if, in a high Mass or low Mass, all the lessons are chanted or recited by the celebrant at the ambo or at the edge of the sanctuary area, then, standing in the same place, he also recites the chants occurring after the lessons and the epistle, if this is necessary; he says *Munda cor meum* turned toward the altar.

III THE HOMILY (Const., art. 52)

53. There shall be a homily on Sundays and feast days of precept in

all Masses which are celebrated with the people present. No exception may be made for conventual, sung, or pontifical Masses.

On other days, a homily is recommended, especially on some of the weekdays of Advent and Lent, as well as in other circumstances when the people come to church in larger numbers.

54. By a homily from the sacred text is understood an explanation either of some aspect of the readings from holy Scripture or of another text from the Ordinary or Proper of the Mass of the day, taking into account the mystery which is being celebrated and the particular needs of the hearers.

55. If plans of preaching within Mass are proposed for certain periods, the intimate connection with at least the principal seasons and feasts of the liturgical year (cf. Const., art. 102-104), that is, with the mystery of the Redemption, is to be harmoniously preserved: for the homily is part of the liturgy of the day.

IV THE COMMON PRAYER OR PRAYER OF THE FAITHFUL (Const., art. 53)

56. In places where the custom is already in force of having the common prayer or prayer of the faithful, for the interim it shall take place before the offertory, after the word *Oremus,* according to the formulas now in use in the individual regions. The celebrant shall direct the prayer either from his seat, from the altar, from the ambo, or from the edge of the sanctuary area.

The intentions or invocations may be chanted by a deacon or a cantor or other qualified server, reserving to the celebrant the words of introduction and the concluding prayer. This latter will ordinarily be: *Deus, refugium nostrum et virtus* (cf. Missale Romanum, Orationes diversae, n. 20) or another prayer which corresponds better to a particular need.

In places where the common prayer or prayer of the faithful is not in use, the competent territorial authority may decree that it be done in the manner indicated above, with formulas approved for the interim by that authority.

V THE PLACE WHICH MAY BE GRANTED TO THE VERNACULAR LANGUAGE IN THE MASS (Const., art. 54)

57. In Masses, whether sung or low, which are celebrated with the people, the competent territorial ecclesiastical authority may admit the vernacular language, the decrees having been approved, that is, confirmed, by the Apostolic See:

a) especially in proclaiming the lessons, epistle, and gospel, as well as in the common prayer or prayer of the faithful;

b) according to the circumstances of the place, also in the chants of the Ordinary of the Mass, namely, Kyrie, Gloria, Creed, Sanctus-Benedictus, and Agnus Dei, and in the antiphons at the introit, offertory, and communion, as well as in the chants that occur between the lessons.

c) moreover, in the acclamations, salutations, and dialogue formulas, together with the formulas at the communion of the faithful: *Ecce Agnus Dei, Domine, non sum dignus,* and *Corpus Christi,* and in the Lord's Prayer with its introduction and embolism.

Missals for liturgical use, however, should contain the Latin text in addition to the vernacular translation.

58. It pertains solely to the Apostolic See to concede the vernacular language in other parts of the Mass which are chanted or recited by the celebrant alone.

59. Pastors of souls shall carefully see to it that the faithful, more particularly the members of lay religious associations, also know how to say or to sing together in the Latin language those parts of the Ordinary of the Mass which pertain to them, especially with the use of simpler melodies.

VI THE FACULTY OF REPEATING COMMUNION ON THE SAME DAY (Const., art. 63)

60. The faithful who communicate in the Mass of the Easter Vigil or in the midnight Mass of Christmas may also receive communion again in the second Mass of Easter and in one of the Masses which is celebrated on Christmas in the daytime.

CHAPTER III

THE OTHER SACRAMENTS AND THE SACRAMENTALS

I THE PLACE WHICH MAY BE GRANTED TO THE VERNACULAR LANGUAGE (Const., art. 63)

61. The competent territorial authority may admit the vernacular language, the decrees having been approved, that is, confirmed, by the Apostolic See:

a) in the rites of baptism, confirmation, penance, anointing of the sick, and matrimony, including the essential forms, as well as in the distribution of holy communion;

b) in the conferral of orders: in the allocutions at the beginning of each ordination or consecration, as well as in the examination of the bishop-elect in episcopal consecration, and in the instructions;

c) in the sacramentals;

d) in funeral rites.

Wherever a more extended use of the vernacular language appears desirable, the regulation of art. 40 of the Constitution is to be observed.

II THINGS TO BE SUPPRESSED IN THE RITE FOR SUPPLYING OMISSIONS IN BAPTISM (Const., art. 69)

62. In the rite for supplying omissions in the case of a baptized infant, which is given in the Roman Ritual, tit. II, cap. 5, those exorcisms shall be omitted which are found under n. 6 *(Exi ab eo),* 10 *(Exorcizo te, immunde spiritus-Ergo, maledicte diabole),* and 15 *(Exorcizo te, omnis spiritus).*

63. In the rite for supplying omissions in the case of a baptized adult, which is given in the Roman Ritual, tit. II, cap. 6, those exorcisms shall be omitted which are found under n. 5 (*exi ab eo*), 15 (*Ergo, maledicte diabole*), 17 (*Audi, maledicte satana*), 19 (*Exorcizo te-Ergo, maledicte diabole*), 21 (*Ergo, maledicte diabole*), 23 (*Ergo, maledicte diabole*), 25 (*Exorcizo te-Ergo, maledicte diabole*), 31 (*Nec te latet*), and 35 (*Exi, immunde, spiritus*).

III CONFIRMATION (Const., art. 71)

64. If confirmation is conferred within Mass, it is fitting that the Mass be celebrated by the bishop himself. In this case he confers confirmation while vested in the Mass vestments.

The Mass within which confirmation is conferred may be celebrated as a votive Mass of class II, of the Holy Spirit.

65. After the gospel and homily, before the reception of confirmation it is praiseworthy that those to be confirmed should renew the promises of baptism, according to the rite legitimately in use in the individual regions, unless this has already taken place before Mass.

66. If the Mass is celebrated by another, it is fitting that the bishop assist at the Mass wearing the vestments prescribed for the conferral of confirmation, which may be either the color of the Mass or white. The bishop himself shall give the homily, and the celebrant shall resume the Mass only after confirmation.

67. Confirmation is conferred according to the rite prescribed in the Roman Pontifical, but at the words *In nomine Patris, et Filii, et Spiritus Sancti* which follow the formula *Signo te,* a single sign of the cross shall be made.

IV CONTINUOUS RITE FOR ANOINTING OF THE SICK AND VIATICUM (Const. art. 74)

68. When anointing of the sick and viaticum are administered at the same time, unless a continuous rite is already found in a particular ritual, the rite shall be arranged as follows: after the sprinkling with holy water and the prayers of entrance which are given in the rite of

anointing, the priest shall hear the confession of the sick person, if necessary, then administer anointing, and finally give viaticum, omitting the sprinkling with its formulas and the Confiteor and absolution.

If, however, the apostolic blessing with a plenary indulgence at the hour of death is to be imparted on the same occasion, this shall be given immediately before anointing, omitting the sprinkling with its formulas and the Confiteor and absolution.

V IMPOSITION OF HANDS IN EPISCOPAL CONSECRATION (Const., art. 76)

69. All the bishops present at an episcopal consecration may impose hands; they vest in choir dress. The words *Accipe Spiritum Sanctum,* however, shall be said only by the bishop consecrator and by the two co-consecrating bishops.

VI RITE OF MATRIMONY (Const., art. 78)

70. Matrimony, unless a just cause excuses from the celebration of Mass, shall be celebrated within Mass after the gospel and the homily. The latter is never omitted.

71. Whenever matrimony is celebrated within Mass, the votive Mass for the spouses shall always be celebrated or a commemoration made of it, according to the rubrics, even during the prohibited season.

72. As far as possible, the pastor or his delegate who assists at the marriage shall celebrate the Mass; but if another priest assists, the celebrant shall not continue the Mass until the rite of matrimony has been completed.

The priest who assists at the marriage but does not celebrate the Mass shall be vested in surplice and white stole and, according to the local custom, also in cope, and shall give the homily. The blessing after the Lord's prayer and before the *Placeat,* however, is always to be imparted by the priest who celebrates the Mass.

73. The nupital blessing shall always be imparted within the Mass, even in the prohibited season and even if one or both of the spouses is entering a second marriage.

74. In the celebration of matrimony without Mass:

a) at the beginning of the rite, according to the apostolic letter *Sacram Liturgiam,* n. V, a brief admonition shall be given. This is not a homily, but only a simple instruction for the celebration of marriage (cf. Const., art. 35, 3). There shall be, however, a sermon or homily drawn from the sacred text (cf. Const., art. 52), after the reading of the epistle and gospel from the Mass for the spouses, so that the order of the whole rite shall be: brief admonition, reading of the epistle and gospel in the vernacular language, homily, celebration of marriage, nuptial blessing.

b) For the reading of the epistle and gospel from the Mass for the spouses, in the absence of a vernacular text approved by the competent territorial ecclesiastical authority, it is lawful for the interim to use a text approved by the local ordinary.

c) A chant may be sung between the epistle and the gospel. Likewise the prayer of the faithful is highly recommended after the completion of the rite of matrimony, according to a formula approved by the local ordinary, in which petitions for the spouses are also to be included.

d) At the end of the rite the blessing shall always be imparted to the spouses, even in the prohibited season and even if one or both of the spouses is entering a second marriage, according to the formula which is found in the Roman Ritual, tit. VIII, cap. III, unless another blessing is given in particular rituals.

75. If marriage is celebrated during the prohibited season, the pastor shall advise the spouses to take into account the special character of this liturgical season.

VII. SACRAMENTALS (Const., art. 79)

76. In the blessing of candles on February 2 and in the blessing of ashes at the beginning of Lent, a single prayer from among the prayers which are found in the Roman Missal for these blessings may be said.

77. Blessings which have been reserved up to the present time and which are contained in the Roman Ritual, tit. IX, cap. 9, 10, 11, may be given by any priest, with the exception of the blessing of a bell for the use of a blessed church or oratory (cap. 9, n. 11), the blessing of the first stone for the building of a church (cap. 9, n. 16), the blessing of a new church or public oratory (cap. 9, n. 17), the blessing of an antimension (cap. 9, n. 21), the blessing of a new cemetery (cap. 9, n. 22), the papal blessings (cap. 10, n. 1-3), and the blessing and erection of the stations of the Way of the Cross (cap. 11, n. 1), inasmuch as this is reserved to the Bishop.

CHAPTER IV

THE DIVINE OFFICE

I. THE CELEBRATION OF THE DIVINE OFFICE BY THOSE BOUND TO THE OBLIGATION OF CHOIR (Const., art. 95)

78. Until the restoration of the divine office is completed:

a) Communities of canons, monks, nuns, and other regulars or religious bound to choir by law or constitutions must celebrate the entire divine office daily in choir, in addition to the conventual Mass.

Individual members of these communities who are in major orders or are solemnly professed, except for the *conversi,* even if they are lawfully dispensed from choir, must recite individually each day the canonical hours which they do not celebrate in choir.

b) Cathedral and collegiate chapters must celebrate those parts of the office in choir which are imposed upon them by the common law or by particular law, in addition to the conventual Mass.

Individual members of these chapters, in addition to the canonical hours which all clerics in major orders are bound to celebrate (cf. Const., art. 96 and 89), must recite individually those hours which are celebrated by their chapter.

c) In mission lands, however, while preserving the religious or capitular choral discipline established by law, religious or members of chapters who are lawfully absent from choir by reason of the pastoral ministry may enjoy the concession made in the apostolic letter *Sacram Liturgiam,* n. VI, with the permission of the local ordinary, but not of the vicar general or delegate.

II. FACULTY OF DISPENSING FROM OR COMMUTING THE DIVINE OFFICE (Const., art. 97)

79. The faculty conceded to all ordinaries of dispensing their subjects, in individual cases and for a just cause, from the obligation of the divine office in whole or in part or of commuting it, is also extended to major superiors of non-exempt clerical religious institutes and of societies of clerics who live the common life without vows.

III. SHORT OFFICES (Const., art. 98)

80. No short office is considered as drawn up after the pattern of the divine office which does not consist of psalms, lessons, hymns, and prayers and which does not take into some account the hours of the day and the respective liturgical seasons.

81. In order to celebrate the public prayer of the Church, for the interim those short offices may be used which have been lawfully approved up to the present time, provided that they have been drawn up according to the requirements enumerated in n. 80.

New short offices, however, must be appproved by the Apostolic See in order to be used for the public prayer of the Church.

82. The translation of the text of a short office into the vernacular language for use as the public prayer of the Church must be approved by the competent territorial ecclesiastical authority, the decrees having been approved, that is, confirmed, by the Apostolic See.

83. The competent authority for conceding the vernacular in the recitation of a short office to those who are bound to this office by the constitutions, or for dispensing from or commuting the obligation of recitation, is the ordinary or the major superior of the respective subject.

IV. DIVINE OFFICE OR SHORT OFFICES CELEBRATED IN COMMON BY MEMBERS OF INSTITUTES DEDICATED TO ACQUIRING PERFECTION (Const., art. 99)

84. The obligation of celebrating in common the divine office or a

short office or parts of either imposed by their constitutions on members of institutes dedicated to acquiring perfection does not take away the faculty of omitting the hour of prime and of selecting from among the other minor hours one that best suits the time of day (cf. apostolic letter *Sacram Liturgiam,* n. VI).

V. THE LANGUAGE TO BE USED IN THE RECITATION OF THE DIVINE OFFICE (Const., art. 101)

85. In the celebration of the divine office in choir, clerics are bound to retain the Latin language.

86. The faculty granted to the ordinary of conceding the use of the vernacular language, in individual cases, to those clerics for whom the use of Latin constitutes a grave impediment to their praying the office properly, is extended also to the major superiors of non-exempt clerical religious institutes and of societies of clerics who live the common life without vows.

87. The grave obstacle which is required for the grant of the preceding concession must be weighed by taking into consideration the physical, moral, intellectual and spiritual condition of the petitioner.

Nevertheless, this faculty, which is granted solely to make the recitation of the divine office easier and more devout, is in no way intended to detract from the obligation incumbent upon priests of the Latin rite to learn the Latin language.

88. The vernacular translation of the divine office according to a rite other than the Roman rite shall be prepared and approved by the respective ordinaries of that language, employing for elements common to both rites those translations approved by the territorial authority, and then proposed for the confirmation of the Apostolic See.

89. Breviaries to be used by clerics to whom the use of the vernacular language in the celebration of the divine office is conceded in accordance with art. 101, § 1, of the Constitution, should contain the Latin text in addition to the vernacular translation.

CHAPTER V

THE PROPER CONSTRUCTION OF CHURCHES AND ALTARS IN ORDER TO FACILITATE THE ACTIVE PARTICIPATION OF THE FAITHFUL

I. THE ARRANGEMENT OF CHURCHES

90. In the new construction, repair, or adaptation of churches great care shall be taken that they are suitable for the celebration of divine services according to the true nature of the services and for the active participation of the faithful (cf. Const., art. 124).

II. THE MAIN ALTAR

91. It is proper that the main altar be constructed separately from the wall, so that one may go around it with ease and so that celebration may take place facing the people; it shall occupy a place in the sacred building which is truly central, so that the attention of the whole congregation of the faithful is spontaneously turned to it.

In choosing the material for the construction or ornamentation of the altar, the prescriptions of law shall be observed.

Moreover, the presbyterium or sanctuary area around the altar shall be of sufficient size that the sacred rites may be conveniently celebrated.

III. THE SEAT OF THE CELEBRANT AND MINISTERS

92. The seat for the celebrant and ministers, according to the structure of individual churches, shall be so placed that it may be easily seen by the faithful and that the celebrant may truly appear to preside over the entire community of the faithful.

Nevertheless, if the seat is placed behind the altar, the form of a throne is to be avoided, as this belongs to the bishop alone.

IV. MINOR ALTARS

93. The minor altars shall be few in number. In fact, to the extent permitted by the structure of the building, it is highly suitable that they be placed in chapels in some way separated from the principal part of the church.

V. ORNAMENTATION OF ALTARS

94. The cross and candlesticks, which are required on the altar for the individual liturgical services, may also, in accordance with the judgment of the local ordinary, be placed next to it.

VI. THE RESERVATION OF THE HOLY EUCHARIST

95. The most holy Eucharist shall be reserved in a solid and inviolable tabernacle placed in the middle of the main altar or of a minor, but truly outstanding, altar, or, according to lawful customs and in particular cases to be approved by the local ordinary, also in some other noble and properly adorned part of the church.

It is lawful to celebrate Mass facing the people even if there is a tabernacle, small but suitable, on the altar.

VII. THE AMBO

96. It is fitting that there be an ambo or ambos for the proclamation of the sacred readings, so arranged that the ministers can be easily seen and heard by the faithful.

VIII. THE PLACE OF THE SCHOLA AND ORGAN

97. The places for the schola and the organ shall be so arranged that it will be clearly evident that the singers and the organist form a part of the united community of the faithful and so that they may fulfill their liturgical function more suitably.

IX. THE PLACES OF THE FAITHFUL

98. The places for the faithful shall be arranged with particular care, so that they may participate in the sacred celebrations visu-

ally and with proper spirit. It is desirable that ordinarily benches of seats be provided for their use. Nevertheless, the custom of reserving seats for certain private persons is to be reprobated, in accordance with art. 32 of the Constitution.

Care shall also be taken that the faithful may not only see the celebrant and the other ministers but may also hear them easily, with the use of present-day technical means.

X. BAPTISTRY

99. In the construction and ornamentation of the baptistry, care shall be taken that the dignity of the sacrament of baptism is clearly apparent and that the place is suitable for the community celebration of the sacrament (cf. Const., art. 27).

The present Instruction, prepared at the command of Pope Paul VI by the Commission for the Implementation of the Constitution on the Sacred Liturgy, was presented to His Holiness by James Cardinal Lecaro, president of the Commission.

The Holy Father, after having given due consideration to this Instruction, with the help of the above-mentioned Commission and of this Sacred Congregation of Rites, in an audience granted to Arcadio Maria Cardinal Larraona, prefect of the Congregation, on September 26, 1964, approved it in a special way as a whole and in its parts, confirmed it by his authority, and ordered it to be published, and to be diligently observed by all concerned, beginning the First Sunday of Lent, March 7, 1965.

All things to the contrary notwithstanding.

Rome, September 26, 1964.

JAMES CARDINAL LERCARO
Archbishop of Bologna
President of the Commission for the
Implementation of the Constitution
on the Sacred Liturgy

ARCADIO M. CARDINAL LARRAONA
Prefect of S.R.C.

✠ HENRY DANTE
Titular Archbishop of Carpasia
Secretary of S.R.C.

COMMENTARY ON THE INSTRUCTION

The task assigned to the "Commission for Executing the Constitution on the Sacred Liturgy," recently appointed by the Supreme Pontiff Paul VI, was to see that "the precepts of the Constitution be carefully carried out." Obviously they could not all be put into effect in a short time, for profound theological, historical and pastoral studies had to be carried out first (cf. Art. 23 of the Constitution). However, the Supreme Pontiff did include among the matters to be dealt with immediately by the Commission the preparation of a special Instruction to clarify certain points in the Constitution and in the Apostolic Letter *Sacram Liturgiam,* with particular reference to matters falling within the competence of the territorial bishops' conferences, and to indicate what could be put into effect even before the general revision of the liturgical books. This Instruction was prepared by the Commission and is now published, at the command of the Supreme Pontiff, by the Sacred Congregation of Rites.

The document consists of 99 articles divided into five chapters. Each chapter bears a title corresponding to the respective chapter title in the Constitution: 1. General norms; 2. The Most Holy Eucharist; 3. The Other Sacraments and the Sacramentals; 4. The Divine Office; 5. Questions concerning the Construction and Arrangement of the Churches and Altars. There is no express treatment of the Liturgical Year or of Sacred Music.

Within the chapters the Instruction follows the distribution of the material in the Constitution. The section headings refer to the appropriate Articles by number.

THE NATURE AND PLAN OF THE INSTRUCTION

1. This Instruction is like other "instructions" in that it contains interpretations and practical applications of an earlier document. In

this case the document is the Constitution of the Vatican Council II on the Sacred Liturgy. The Instruction is intended to follow it faithfully and to interpret and apply it according to its spirit and letter. Consequently one should not expect to find in it anything opposed to the Constitution or extraneous to it, or anything that supposes the Constitution to have been finally and completely put into effect. The Instruction is an interim document.

It will be helpful to keep this in mind so as not to be disappointed. It would be useless to look in this document for anything that could only be put into effect after the definitive revision of the liturgical books, or anything that anticipated or prejudiced that revision.

Despite these limitations the Instruction is a very important document, a second step—and a broad one—toward the full renewal of the entire Liturgy, for certain sacred rites are here already given the form which they will have after the completion of that general renewal. In this connection we might call attention, *for example,* to the order of the Liturgy of the Eucharist after the changes contained in this Instruction have gone into effect.

2. The plan and method of procedure of the Instruction arise logically from its nature. It follows the order of the individual Articles of the Constitution and gives an interpretation or fuller illustration of the text, pointing out the parts which are permitted or prescribed to go into effect now, before the definitive revision of the liturgical books. Lastly it gives some ceremonial and rubrical directions for the proper execution of the new changes.

a) *Interpretations* are given only on matters of some importance and of general utility. Much more could have been said if the intention had been to descend to minute details on all matters. Thus many things which can easily be settled by particular laws according to the spirit and letter of the Constitution have been left to be settled in this fashion. The mind of the Constitution is that only fundamental norms should be laid down which can later be suitably put into practice by particular laws which take into account local circumstances and needs.

The Instruction only goes into particulars, where this is necessary, so that certain principles may be rightly and uniformly applied every-

where, or when treating of innovations, or of things which are not done satisfactorily everywhere. Examples would be the treatment of the prayer of the faithful, or of liturgical commissions. However, certain matters, although very desirable and useful, or even necessary, could not be dealt with satisfactorily in the Instruction since they are outside the competence of the Commission. In such cases what is urgently required is the execution of the Constitution by those who are competent. The Instruction can only provide the general principles, e.g., when treating of the liturgical formation of the clergy, the Instruction gives the principles for solving the problem, leaving the competent bodies to propose practical applications by means of laws.

In proposing interpretations and clarifications the Instruction follows the method used in the Constitution, avoiding the terminology of any particular "school." Thus also it avoids anything that might smack of personal or individual interpretation, both in matters of doctrine and of practice. It thus takes its stand impartially above any division of parties and proposes objectively whatever is to be said. For this reason it should be acceptable to all, regardless of personal opinions.

b) *What parts are permitted or prescribed to go into effect now before the definitive revision of the liturgical books.* This has been determined, taking account of the entire task of renewal, so that changes may be directly and harmoniously inserted in the work of renewal and be a first step in that direction. There has been something imperfect and piecemeal about the changes introduced up to now, which were intended merely to simplify existing rites. The changes now introduced, on the other hand, are definitive and the eventual full renewal will not rescind them. This is guaranteed by the studies conducted up to now by liturgical experts and the comments of those closely involved in the liturgical movement, who regard these changes as a great help toward making liturgical celebrations more meaningful, and the participation of the faithful in them much easier to achieve. Priests have often complained in recent years that the *many* small successive changes were still not definitive. They will be glad to welcome these latest changes as the first part of the general renewal decreed by the Council.

To appreciate this it will be good to bear in mind that all the changes were fully discussed in the Preparatory Commission and requested by the Fathers during the debates in the Council, and that they are what is required by the Liturgy itself in order to restore to each part of it its true meaning and function. We may cite as examples the changes in the Mass which give the Liturgy of the Word its due importance, or the arrangement which gives to the prayer over the offerings ("Secret") its proper place as the natural conclusion of the Offertory.

That these changes are definitive can be seen also from the fact that some other changes which many have hoped for, but which are still being debated, at least in matters of detail, have not been introduced at this time. These were changes that affected especially certain ceremonies of the Offertory, the Fraction and the Dismissal. Every one agrees that these rites need to be reformed in order to make them conform to their true nature and purpose, but since it would be better to make more profound studies about certain details, and so as not to prejudice the future reform of the Ordo Missae, these parts have been held over for the general reform of the entire Mass. However, from what is not permitted or prescribed one can get a clear idea of what the general outline of the Eucharistic celebration will be after the general reform.

c) *Essential ceremonial directions* to carry out the rites properly are given along with the changes. We do not mean a minute exposition of the ceremonies, but only the chief norms or principles which are provided. These will be put into effect by means of practical applications in the traditional manner. Local circumstances vary, often even from one church to another, to such an extent that it would be difficult to reduce all to uniformity. The details can and should be supplied by manuals of rubrics or by masters of ceremonies.

This procedure is required also by the various possibilities provided in the Instruction which are at times left to be determined by pastors and rectors of individual churches. This is the case, for example, with the choice allowed for the place for the readings, which can be the altar, the pulpit (or ambo), or the altar rail. Another example would be the place where the priest presides over the prayer of the faithful,

which can be the bench (scamnum), the pulpit or the altar rail, depending on which is regarded in an individual case as more suited for the participation of the faithful. This procedure provides for the necessary regulation of ceremonies while at the same time it permits the necessary freedom to carry them out with due regard for the circumstances of the individual church and of the faithful.

Thus the Instruction is fully in accord with the spirit and the letter of the Constitution, which seeks to achieve the spiritual benefit of the people, the authenticity of the rites themselves and their practical application to the needs of different places and peoples.

THE INTRODUCTION

The first Articles deal with the nature, purpose and origin of the Instruction—the elements which make clear the juridical force of the document. We have already discussed these. Here we should like to call attention to certain principles which must be kept in mind since they are the foundation for the whole liturgical reform and for pastoral activity.

1. THE NATURE OF THE REFORM OF THE LITURGY (Nos. 4 and 5)

Recent papal and conciliar documents have frequently stated that the Liturgy is a living thing in the life of the Church. From this it follows that there is constant need for adapting rites to the circumstances of place and time. But it has also been brought out frequently that liturgical renewal is not intended to restore things of past ages, as is done in archeological investigations and restorations. The Instruction therefore recalls briefly that in the mind of the Council the present reform has as its purpose the more perfect active participation on the part of the faithful.

Two things are explicitly mentioned: the instruction of the faithful, and liturgical pastoral activity whose summit and source, according to Art. 10 of the Constitution, is the sacred Liturgy. Man and society will adhere more closely to God when through the Liturgy they receive more abundant grace and from it draw greater strength to attain their end. This will be achieved more readily through a renewal that keeps this purpose in view.

It is certainly important to stress this purpose of reform right from the start and to dismiss false illusions, to avoid disappointment later on at not finding one's own desires fulfilled. It is also useful to stress

the true purpose of reform so that all may agree on it and strive to bring it about with their common efforts.

Hence it is clear that those who are to carry out the liturgical renewal are undertaking a very complex task, since they must deal with the very vitals of the whole work of the Church and accommodate it to the needs of our age.

It is clear also that this task requires the good will and the faithful cooperation of all, especially of pastors of souls. They have the duty first of all of understanding the renewal and its spirit. This will not always be easy, since it requires many things. It will often call for a change of mind, the relinquishing of habits built up and hardened by practice for many years. It will call for a new way of celebrating and especially for a renewal of the Church itself so that it may respond to new needs. All of this will be all the harder if one does not grasp the spirit of the reform. When pastors have achieved all this they must still transmit this state of mind which they have acquired to the faithful entrusted to their charge, leading them constantly and patiently by means of continual instruction and leadership to fitting participation in the sacred rites.

2. THE IMPORTANCE OF THE PASCHAL MYSTERY IN THE LIFE AND ACTIVITY OF THE CHURCH (No. 6)

The Constitution often speaks of the paschal mystery in treating of general principles (Art. 6-7) and in the chapters which discuss the individual parts of the Liturgy. However, it nowhere gives a definition or a sufficiently concrete description of this concept, although it can be grasped from the Constitution as a whole.

The Instruction gives a basic description in a few words by calling to mind the mysteries that compose it: the humiliation of the incarnate Son of God even unto the death of the cross, His glorification through the Resurrection and Ascension, and the end of the mystery, i.e., making man conformable to the death and glorification of the Son of God so that he may acquire for himself the divine life.

The power of this mystery in the life and activity of the Church can be understood from the consideration that the entire liturgy draws its strength from the paschal mystery and communicates this strength to men through the sacraments and sacramentals and the whole cycle of

liturgical celebrations which unfold the mystery of Christ throughout the year.

These considerations are important also for liturgical renewal, for its purpose is to make the mystery of Christ ever more clearly perceived in the celebration of the Liturgy so that Christians may thus more abundantly feel its effects. They are also important for pastoral activity, which should have as its high point the Liturgy toward which it draws the people to receive grace from the paschal mystery of Christ.

3. THE RELATIONSHIP BETWEEN THE LITURGY AND THE ACTIVITY OF THE CHURCH (No. 7)

The third principle recalled in the Introduction follows naturally from what we have just said and is so clear that we need not delay long over it. The Liturgy cannot be ignored in any efficacious pastoral activity. By the same token extra-liturgical pastoral activity is altogether necessary to achieve conscious participation in the Liturgy. These principles which are contained in Art. 9 of the Constitution must always be kept in view by those who are working for the renewal of the Liturgy and also by those who are directly engaged in pastoral activity.

The Instruction lays special stress on the intimate relationship which should exist between the Liturgy and catechesis, religious instruction and preaching, which derive much of what they impart from the Liturgy while at the same time they are a preparation for living a full liturgical life.

If all this is properly understood, both liturgical and pastoral work are on the right path and by helping one another will bear rich fruit in the renewal of the life of the Church. The activity of the Church will no longer be divided illogically into disparate parts often considered as inimical to one another, due to human lack of comprehension or insufficient knowledge of other fields of activity. Hence we sincerely hope for the realization of the wise norm contained in Nos. 45 *e* and 47 *e* concerning the care to be taken by national and diocesan commissions so that all kinds of liturgical and pastoral activity may be carried out with unanimity of purpose and mutual help.

CHAPTER I

SOME GENERAL NORMS

In this chapter we shall discuss practically all the sections of Chapter I of the Constitution which require explanation, or those which contain Articles which can be put into effect now.

LITURGICAL INSTRUCTION (Nos. 11-19)

There are four paragraphs: 1) the scientific education of clerics; 2) their spiritual formation; 3) the spiritual formation of members of religious communities; 4) the liturgical instruction of the faithful.

These paragraphs do not go into minute details, which some might have hoped for, but they do contain many principles which if wholeheartedly put into effect will be very fruitful for the Church.

1. *The liturgical education of the clergy.* The Constitution legislated on the proper formation of professors of the Liturgy (Art. 15), the place of the study of Liturgy as a principal or more important subject, and the manner of teaching it (Art. 16), and on the further education in the Liturgy of priests "already working in the Lord's vineyard" (Art. 18).

It must be kept in mind first of all that the Instruction does not go beyond the scope of the Council in this matter and does not enter the field of competence of the Roman Congregations. Rather than giving particular practical norms, it stresses only the principles which will have to be determined and put into practice by the competent authority of the Apostolic See.

a) A first requirement was *the preparation of professors* of sacred Liturgy. Just as the liturgical formation of the faithful cannot be carried out unless pastors of souls are trained to impart it (Constitu-

tion, Art. 14), so also pastors of souls cannot be properly trained unless professors in turn have been prepared.

To achieve this the Instruction first of all lays down that in theological faculties there should be a chair of Liturgy, with its own special professor who should have the proper academic degrees. In seminaries and religious houses of studies also there should be a special professor "properly trained," i.e., one who has specialized in the study of Liturgy.

This is obviously the minimum that can be required at present so that the liturgical formation of the clergy may be initiated. The competent congregation will have further to define the time when there must be a special professor of liturgy in any academy or seminary providing studies for the clergy. The Instruction uses the general expression "as soon as possible" (quamprimum).

b) Directly related to the preceding question is that of the *institutes* where professors of Liturgy are to be trained. The Instruction refers to Art. 15 of the Constitution which speaks in general terms of institutes that specialize in Liturgy. The Constitution does not refer merely to scientific institutes canonically erected and recognized by the Holy See as empowered to grant degrees in Liturgy, only two of which exist, one in Rome and the other in Paris. It includes also institutions of higher studies that have a special chair of Liturgy, as is the case in some universities and theological faculties.

c) Finally, for further liturgical instruction it is proposed that *liturgical pastoral institutes* be founded. It is clear from the name used that these are not to be institutes for scientific liturgical instruction, but rather institutes which treat of the Liturgy in its relationship to pastoral activity, although they are well grounded in the science of Liturgy. Obviously these will be of great help both for the clergy in general and for national liturgical commissions in particular. These may be erected by the territorial bodies of bishops, who will take into account local needs and circumstances.

d) Since the study of Liturgy is to be numbered among the principal and more important courses, the question naturally arises as to

how much time should be given to it so that it may be taught adequately. It should be clear to everyone that the Constitution does not mean that Liturgy must have the same number of hours per week as dogmatic and moral theology, Sacred Scripture or Church history, but only enough time for it to be taught in its full breadth according to the manner indicated in the Constitution. In practice it is generally agreed that one hour per week throughout the four years of theology would be sufficient.

A further determination of the time required for it will be the duty of those entrusted with the rearrangement of ecclesiastical studies. It is not enough merely to add some hours to the course, for many new courses have been added over the years. At present it is very necessary that a complete revision of courses and a new arrangement of studies be carried out, after a review of the whole scientific training of the clergy.

e) The liturgical formation of the clergy which is given in class should be completed *by suitable liturgical celebrations.* Liturgy is not just a speculative science, or the history of rites, or knowledge of liturgical law, but celebration also. We might even say that a true understanding of the Liturgy is made complete precisely by celebration, which gives light and life to scientific study of the Liturgy.

The clergy should be formed by ordinary and extraordinary celebrations, after careful practice "under the careful guidance of their superiors." This refers to practical preparation in sacred ceremonies and music. But real experience will be had in the celebration itself when they exercise their sacred Orders. The clergy are to be trained for the concrete experience of celebrations which they will have to carry out regularly by reason of their ministry. Hence they should love them and live them from their seminary days. Now, the external and material aspect of these celebrations, those things which are necessary furnishings or adornments will be of great assistance for this purpose. Hence it is very wisely urged that "churches and oratories, sacred furnishings in general and sacred vestments should afford an example of genuine Christian art, including contemporary art." It is not enough to be instructed in "the history and development of sacred art" (Constitution, Art. 129) as these are taught in class. The clergy

ought to see in practice how sacred art is something living, something that contributes in full measure to making the Liturgy come alive. The care and love which priests will later have for the churches committed to their charge and for all the things which will give life to their liturgical celebrations, depend in large measure on how well they have assimilated these principles in the seminary. The principles given in Chapter V about the proper construction of churches and altars in order to facilitate the active participation of the faithful will have practical force if they have been instilled into the minds of future priests right from the start.

2. *Liturgical formation of the spiritual life of clerics.* Another part of the training of the clergy, distinct from their directly scientific formation in class, is spiritual formation. Here again seminary superiors should bear in mind that the whole spiritual formation of the clergy is directed toward the priestly life, and that this revolves entirely about the Liturgy. Hence their spiritual formation should be liturgical in the sense that they should draw abundant spiritual vitality from liturgical celebrations and be able later on to communicate this same spiritual vitality from the Liturgy to others. In order to attain this the Instruction proposes five things:

a) First of all is required the *application of the Constitution* in seminaries and religious houses of studies. This is the foundation of the whole matter. The perfect formation of students should take into account and apply in practice all that the Church now commands in their regard, not what it used to command in the past. Even those many things that were formerly required and which continue to be of obligation should be carried out in the spirit which the Church insists on today. Practical examples will be given below. In this matter there is no room for doubts, such as are sometimes proposed for one reason or another: e.g., "tradition," or the spirit of the institute, etc. The clear voice of the Church does not allow for doubts in this matter. Traditions and particular rules are to conform to it, not vice versa.

However, the Instruction wisely notes that the application of the Constitution should take place "according to the norm of documents of the Apostolic See." There is danger not only from not putting the

Constitution into practice but also from putting it into practice improperly. Many things might be done which would be opposed to the true authentic activity of the Church and to its authority, e.g., in the field of liturgical reform. Here again the laws of the Church which indicate and regulate the concrete application of the basic documents should point out the way.

b) It is in this spirit that the general *training of the clergy in sacred Liturgy* is proposed—a training that is given by the living word of the superiors in meditations and sermons with the aid of well-selected books which treat of the Liturgy especially under its spiritual and theological aspects, and by the common practice of the daily life of the house arranged so that it facilitates living in common those pious practices which are in accordance with the different seasons of the liturgical year; v.g., acts of mortification and Christian penance, which bring out the external and social character of penance mentioned in Article 110 of the Constitution.

Spiritual formation can never lose sight of its intimate connection with its summit and source, the Liturgy, nor of the liturgical year, the guiding line of all spirituality. The manner of imparting this formation must be so arranged that it is in accord with the Liturgy. This makes the work of superiors more efficacious, since they can draw on the power that flows from the actions of the Church. Often in practice it will only be a matter of arranging different elements in the program of formation so that they agree as far as possible with the liturgical year. This eliminates that lack of harmony between the various elements which so often makes the work of superiors less effective.

c) *The center of the entire formation and of piety should be the Eucharist.* This is certainly no new principle in the life of the Church. It is, however, proposed in a new spirit. It is not enough that there be a Eucharistic celebration in the daily and weekly schedule: the celebration must be a living one and the source of life.

To this end the first recommendation is that the Eucharist be celebrated "using different and appropriate forms which best correspond to the condition of the participants." First of all, then, the form of celebration should be chosen that is suited to those who are taking

part in it. Many things good in themselves may prove in practice to be less suitable. There are many forms to choose from among those enumerated earlier in the Instruction on Sacred Music and the Sacred Liturgy. Forms of celebration should also be varied so as really to move the minds of those taking part. It often happens that a form good in itself loses its effectiveness through constant use and routine. Change is necessary for life.

The second part of this Article speaks of the Eucharist, especially of the Sunday Mass. Here the spiritual life of the seminary should find its chief outlet. If active, live, participation is required for the daily celebration, that of Sundays should have the nobler form spoken of in Article 113 of the Constitution. This means solemn music, the assistance of sacred ministers and the fullest participation, including the reception of Holy Communion. Thus the Sunday Mass becomes the high point of the whole weekly Liturgy. Sunday Mass, then, should be sung, with a homily and the reception of Communion by all who are not priests, and when possible *(pro opportunitate)* concelebration by those priests who are not engaged in saying Mass for the people. It is recommended that at least on greater feasts the clergy should participate in the celebration of the Eucharist assembled around the bishop in the cathedral, so that they may more directly and intimately take part in the liturgical life of the diocese.

Thus the Instruction applies in practice for the life of the clerical student the principles laid down in the Constitution on full participation in the Eucharist (Art. 55), on giving the Lord's Day its true importance (Art. 106) and on fostering diocesan liturgical life (Art. 41).

It is clear that there is a new spirit behind these precepts of the Instruction. Hitherto the Code of Canon Law (Canon 1367, 3^0) also required sung Mass in seminaries, but the purpose was different. This Mass was regarded as an exercise in sacred chant and ceremonies. Earlier in the morning there was a "low" Mass at which the clerics received Communion, and this sung Mass was added later on in the day. Now, however, the sung Mass should be the "official" celebration of the Lord's Day, a true "community Mass," in which all take part in the spirit that it is the culminating point of all celebrations throughout the week and a true sanctification of the Lord's Day.

This is a most important step toward restoring authenticity to liturgical celebrations as the Council desires.

d) Besides the Eucharist another foundation of the liturgical formation of the spiritual life of the clergy is *the Divine Office*. Saying it should be considered one of the most important parts of the priest's life (Constitution, Art. 84, 86, 90, etc.), and clerics should be trained to carry it out properly.

Hence it is recommended that clerics, even those not yet obliged canonically to say it, should become familiar from their seminary days with those Hours which the Constitution (Art. 89 *a*) calls the principal ones, using them for morning and night prayers. In this way the seminarian will become accustomed almost without adverting to it, to considering the prayer of the Office in its individual Hours as a true and authentic prayer which consecrates his activity and his whole day, and not as just one more obligation, binding under pain of sin, added to his other obligations and exercises of piety.

Lauds is proposed for morning prayer, which is what it really is. For evening prayer there is a choice between Vespers and Compline, depending on various circumstances connected with the life of the seminary. What is important is the work and obligation of forming clerics right from the start to have a true appreciation of the Office and to carry it out well.

In this sense also is to be taken what is said about allowing enough time in the daily schedule for the private recitation of the Hours that are not said in common. This will avoid having them say the Hours at the wrong time and will gradually bring them to see them as true prayer which has a living and efficacious role amid their daily activities.

e) Finally, on this firm base their entire religious formation will be completed by *other exercises of piety* imposed by general or particular law or by custom. It must be kept well in mind that Liturgy does not exhaust all the activity of the Church. Other approved exercises of piety are to be given due consideration. No one is to think that other forms of piety which are not strictly liturgical must be abandoned.

However, another principle enunciated with equal clarity in the Constitution (Art. 13) must be kept in mind also: that such exercises are to be inspired by the Liturgy and should lead the minds of the

faithful to the Liturgy, for by its nature it far surpasses them. Hence care must be taken that there be true harmony between them and the Liturgy, in order that the minds of clerics may be more perfectly formed in true solid spirituality. Special care must be devoted to carrying out what the Constitution and the Instruction say about making these exercises agree with the spirit of the liturgical seasons. If this unity and inner harmony is preserved valuable help will be received from both sources and the cleric will gradually be trained to teach to the faithful in turn a well-ordered piety.

From these brief considerations on the liturgical formation of the spiritual life of the clergy, it is clear that the mind of the Church is to bring clerical students into intimate relationship with the mystery of Christ and with the life of the Church. To live a Eucharistic life so fully and to sanctify the day by the public prayer of the Church according to the unfolding of the paschal mystery in the course of the liturgical year, and to add to this the exercises of Christian discipline; all of this is to translate into reality the spirit of the Constitution which seeks to make the life of the faithful ever more perfect.

3. *The Liturgical Formation of Religious.* After giving the principles and practical norms of the Instruction for the liturgical formation of clerics, we must treat of members of institutes dedicated to acquiring perfection, and to recall how necessary it is that the same principles and norms should apply to them also.

The life of those who make profession of religious perfection to a higher degree than the faithful, or even than priests, must seek its power and efficacy in the Liturgy. It is important to keep this in mind, for it may often happen that, on the plea of a special kind of spirituality or particular laws or traditions, the liturgical life may be regarded as a matter of lesser importance. Certainly the spirituality proper to each institute must be safeguarded, but all spirituality must be in accordance first of all with the mind, or even the explicit voice, of the Church. It would be impossible to ignore the clear indication of the Church in these times regarding liturgical life. Particular laws proper to each institute must somehow be adapted to the general law of the Church. No one should walk outside the broad path which the Church has opened up to all.

This seems to be particularly necessary in the case of women's religious institutes. Fuller participation in the Eucharist and the insertion of the prayer of the Church into their lives will give them new strength. It must be admitted that their life is often burdened by so many pious exercises, not always well integrated nor in accordance with the Liturgy, that the celebration of the Liturgy and of the liturgical year is often not really experienced.

This ingrafting into the liturgical life of the Church is all the more necessary for institutes which by their nature are directed toward the active life, especially toward the education of youth. They must be given such a spirituality as will aid them to live a Christian life throughout the years of their religious profession, and the liturgical life has this enduring power.

The minds of religious of every kind of institute should be elevated to fuller participation in the liturgical life of the Church from day to day. This solid spiritual fare will be of benefit not only to the individual religious but to the whole institute as well.

4. *The liturgical education of the laity.* After the liturgical formation of the clergy comes that of the laity, which pastors of souls are to faithfully impart. This is absolutely necessary if the Liturgy is to have its effect and liturgical renewal is to be successful. Participation in the Liturgy will be more conscious and hence more fruitful in proportion to the understanding of those who take part in it. There is no room for delay here since the principle and its practical consequences are so clear.

The Instruction recalls two things which must be kept in mind:

a) Liturgical instruction is to be given to the faithful according to "their age and condition, their way of life, and standard of religious culture." This is the same rule that applies to all education. Each one of the faithful is to be given the kind of instruction that will help him to fully understand and take part in liturgical celebrations. This will be different for young children, for adolescents, for young adults and for mature people, just as it will be different for the uneducated and for students, etc. The needs and capabilities of men's minds vary greatly.

b) Of all the faithful, special and more profound liturgical instruction must be given to members of religious associations of the laity. The reason is obvious: "It is their duty to share more intimately in the life of the Church and also to assist pastors of souls in properly promoting the liturgical life of the parish." This is a logical conclusion from what we have just said about varying liturgical instruction according to the condition of various groups of the faithful. It calls attention also to the special case of those laymen who volunteer for work in Catholic societies and thus offer themselves for the work of helping pastors to foster the Christian life of the parish. Taking the liturgical view of the parish which is enunciated in the Constitution, one can readily see what direct and indirect help they can give, by their participation and example in advancing the liturgical life of the parish.

Clearer than any words will be the examples of parishes which have carried out the liturgical instruction of the members of their religious associations with zeal. The whole liturgical life of such parishes is vigorous.

THE COMPETENT AUTHORITY IN LITURGICAL MATTERS (Nos. 20-31)

This section of the Instruction determines and explains in more detail what the Constitution (Art. 22 § 2) and in No. X of the Apostolic Letter *Sacram Liturgiam* say about the various kinds of territorial bodies of bishops with reference to control over the Liturgy.

Besides the national bodies of bishops provided for in the Apostolic Letter *Sacram Liturgiam* the Instruction allows for two other kinds of bishops' conferences to regulate the Liturgy: international bodies already legitimately constituted or bodies to be established with permission of the Holy See. These can be very useful. Just as at times matters of discipline are determined by a general assembly of the bishops of different countries meeting together it is fitting that liturgical matters should be under the same direction, since Liturgy has common external aspects. As a matter of fact this would be useful even where bishops' conferences have not yet been organized. There are many countries with few bishops, countries which share a common language and a common culture. In these cases it is fitting that the

bishops of such regions hold a general meeting to make common regulations about the Liturgy. The result will be that instead of the general uniformity which prevails at present in liturgical matters, there will be unity at least among men of the same language and culture.

After these regulations about the nature of such episcopal conferences, further rules are given about who are to take part in them, the convocation of them, and the method of procedure to be followed and what is to be transmitted to the Holy See for approbation or confirmation of their acts when this is required. These regulations are quite clear and need no explanation.

We may just call attention to the rule that such assemblies are to be plenary, i.e., made up of all bishops and local Ordinaries with the exception of vicars general. Coadjutor and Auxiliary Bishops may also be invited. Other titular bishops who may reside in the territory are not to be summoned if they are not entrusted with the care of souls there, for the decrees to be issued concern the care of souls in the respective territory and should be passed only by those who have that responsibility in the region.

On the binding force of such decrees it is laid down that they require the confirmation of the Apostolic See and are only to be promulgated after receiving it. When it is a question of a bishop's power to regulate the Liturgy within the limits of his own territory it is clearly stated that he is to do so according to the decrees issued by the competent territorial authority. The individual bishop therefore is not free to issue these decrees or not as he sees fit, as in the case of present-day episcopal conferences which lack the power to bind individual bishops. In the case of liturgical decrees decided in common by all the bishops meeting together, since these are matters of the greatest importance, they are to be executed by each and every one of them in order to achieve the necessary uniformity and legitimate regulation of divine worship in the region.

Finally, we should like to call attention briefly to what is said about avoiding arbitrary actions on one's own authority, in the Constitution (Art. 22), the Apostolic Letter *Sacram Liturgiam* (No. XI) and in the Instruction (No. 20). The regulation of a matter of such great importance as the reform of the Liturgy can only depend on competent authority. Arbitrary changes are usually made by private indi-

viduals who lack sufficient preparation and an understanding of the Liturgy and its spirit. Hence they are a hindrance rather than a help to the work of reform and to the dignity of divine worship. It is to be hoped that the prudence and obedience in liturgical matters which is here prescribed will be willingly accepted and practiced by all.

Respect for the Role of Individuals and Groups (Nos. 32-33). This section lays down as a general principle that the part of each person or group in liturgical celebrations is to be respected. The rule had been that the celebrant had to say everything at liturgical functions, even those things which did not pertain to him but to the ministers or the choir or the faithful. The first change in this matter came in the new order for Holy Week as regards the lessons, and this change was then introduced into the new code of rubrics. The rule is now applied generally for the lessons and for the chants.

The change is altogether fitting. In a well-ordered celebration each should play his own role. It is not fitting that anyone, least of all the priest celebrant, should take over the parts of others while they are performing them and read them privately as if he were withdrawing from the assembly of the faithful.

The principle here expressed in general terms will bring many small changes which in turn will be noticed in all functions, but especially at Mass. These will be discussed in their proper place. Here we would simply observe that this principle restores to the individual parts of all celebrations their true character and this will be of notable help in adding dignity to liturgical functions.

Avoiding Distinction of Persons (Nos. 34-35). This question is quite complex yet it must be solved wisely. The Instruction orders that the following two points be observed:

a) Individual bishops in their dioceses, or even generally throughout a given territory, are to see to it that the prescription of the Council on avoiding distinction of persons is put into effect, using the means which seem more effective in the light of the mentality and needs of each country. This will be better done if it is not left to the individual bishops but carried out by the entire episcopate as a body

by means of concrete general rules. Differences between dioceses would be a great obstacle in putting this into practice.

b) For that matter, even before general laws are passed by the episcopal conferences, each pastor of souls should see to it that the equality of all the faithful should be clearly seen especially on joyful or sorrowful occasions when the faithful come together for functions such as Baptisms, First Communions, weddings, funerals, etc. Thus they will learn not only in theory but in practice also that the Church treats all her children as equal before God.

However, a word of caution is needed here. At times under pretext of equality or simplicity the solemnity of liturgical functions is so lessened that the Liturgy seems poor and threadbare. This is certainly not according to the mind of the Constitution. Equality is not to be achieved by a minimal Liturgy, but in that golden mean which is the essence of virtue. Hence a certain external dignity, or even solemnity, should obtain. Rites and material elements are sensible signs which instruct the faithful as they approach the Liturgy and move them to share in the grace which sacred functions confer.

THE SIMPLIFICATION OF CERTAIN CEREMONIES (No. 36)

The ceremonies here concerned are not essential ones but rather certain lesser ones which arose in other times when they were in accordance with the prevailing culture, but which are less in accordance with the mentality of today.

A case in point is the multiplication of salutations, incensings and kisses, details which seem superfluous in our day since they are quite alien to our way of life. Consult for example the Decrees of the Sacred Congregation of Rites giving responses to inquiries about who had the right to be incensed, about precedence in incensations, etc. They must have seemed serious enough to our predecessors, but we think of them as strange or even childish, and rightly so for the conditions of modern life, our whole manner of regarding liturgical celebrations, calls for something much simpler and more spontaneous and by the same token more effective.

This is not to impoverish liturgical celebrations. On the contrary it is obviously solemn enough, for example, for the celebrant and the

ministers to salute the choir only on arriving at the beginning and on leaving at the end; or to omit the frequent kisses of the hand and of small objects which were almost impossible to perform in a dignified manner; or not to go through the long complicated incensations of individuals in choir, or of incensing only the altar at which the function was taking place. Recall how complicated the Magnificat was with so many extraneous elements superimposed on it that the words sung were almost forgotten with so much activity and organ playing going on.

The new rules given in the Instruction will provide better for the dignity and sanctity of functions without any loss of solemnity, deference or ceremonial politeness.

SACRED CELEBRATIONS OF THE WORD OF GOD (Nos. 37-39)

The Instruction provides for more effective and meaningful celebrations of the word of God, to the greater instruction of the faithful and worship to God, by making the following regulations and recommendations:

a) First of all, a new form of celebration is introduced for use on Sundays and holydays in places without a priest and no possibility of having Mass. This was often the case in mission territories where the missionary could not offer Mass for every group of Christians on days of obligation. Today it is often the case even in Christian regions because of changing conditions and the decrease in the relative number of priests.

In such cases the Ordinary may decree that at least there be a celebration of the word of God so that the faithful may have a service of divine worship and may receive needed instruction. A priest is not needed for such celebrations, his place may be taken by a deacon or even by a layman specifically designated for the purpose. If one bears in mind the decree passed by the Council on restoring the diaconate, one can appreciate how opportune is the present legislation.

Note well that the Instruction does not intend to make such celebrations obligatory like the Mass, but only to point out how opportune they are, leaving the matter to the judgment of the Ordinary. It should not be objected that celebrations of this kind would furnish

the faithful living at some distance with a pretext for not going to the nearest place where Mass is being celebrated to assist at it. "The best should not be an enemy of the good" and there will always be some of the faithful who cannot do the best thing, i.e., take part in Mass every Sunday and holyday.

These celebrations should follow the outline of the liturgy of the word in the Mass; they are as a matter of fact a return to an ancient practice when the word of God was read but the Eucharist was not celebrated. They would best consist of the reading of the Epistle and Gospel, generally from the Mass of the day, although this last point is not of obligation. Then should follow an explanation of these texts in a homily, delivered by the deacon himself or read from a text determined by the bishop or the pastor, with singing especially from the Psalms, before and after, paralleling the Introit and Gradual, etc. The service should end with the prayer of the faithful and the Lord's Prayer. As can be seen, this is the same kind of "aliturgical" or non-Eucharistic service which occurs in the first part of the Good Friday service, and ends with the solemn prayers, a particular form of the prayer of the faithful.

b) The Instruction further recommends that sacred celebrations of the word of God be held not only on days of obligation where Mass cannot be said, but also on other days, whether feast days or ferias, when many people go to church as an excellent means of providing for their religious instruction. Obviously such celebrations if well organized can be very effective when used in place of certain types of popular devotions or novenas which are outmoded or quite out of keeping with the spirit of the Liturgy.

Attention should be called to the great freedom allowed in arranging such celebrations: no set number of readings is prescribed nor are other details set down, so that they can be arranged to suit the concrete needs of the faithful in a given case. The one thing that is stressed is that the "history of salvation" should be clearly brought out in the successive lessons. This can be done by observing the traditional liturgical order of readings: first comes the Old Testament, the Law and the Prophets, then the New Testament, the epistle, and finally the Gospel, in a natural transition from the prefiguration of the Old

Testament to the accomplishment of Christian salvation through the mysteries of Christ.

c) Finally, in order to avoid lessening the effectiveness of such celebrations through poor arrangement, it will be the duty of liturgical commissions to provide suitable aids. These would consist of outlines for such celebrations and especially for the prayer of the faithful, as well as chants to be used. These are matters particularly difficult to carry out well, and yet essential for dignified and effective celebrations.

VERNACULAR TRANSLATIONS OF LITURGICAL TEXTS (Nos. 40-43)

History shows that the Church has always had the greatest respect for liturgical texts, for, along with other liturgical signs and expressions, they provide a great part of the education of the faithful. The Instruction therefore had to treat of the matter of translating these venerable texts into various languages which often differ greatly from Latin in their idiomatic usages and powers of expression.

Very often the genius of different peoples and of their languages will call for not a literal translation but the kind of interpretation which renders the general sense and meaning rather than word-for-word translation. All will agree that it is very difficult to translate some texts, such as the collects and the prefaces, into modern languages.

To prevent various difficulties which might arise from poor translations the Instruction makes the following regulations:

a) *The text from which the translation is to be made* is the Latin liturgical text. This applies not only to texts composed by the Church (where there can hardly be any room for doubt) but also to texts taken from Sacred Scripture. The Liturgy uses Sacred Scripture texts according to the Vulgate version, which, as we know, often differs profoundly from the original. Now, the Vulgate is often used in the material sense of the words and is thus adapted to various feasts and celebrations.

In the case of the lessons, however, permission is given where nec-

essary to revise the translation in the light of the original or of the versions.

The text of this paragraph is taken almost word for word from the decree of the Biblical Commission of Aug. 23, 1943.

b) *The preparation of the vernacular translation* should be entrusted as a matter of special concern to the national liturgical commission, which should use the assistance of the institute of pastoral liturgy. As we have said the work of translating involves many difficulties which cannot be solved by one or two people but require the cooperation of experts in many fields. One must have a good grasp of the text and the language to be translated, as well as mastery of the language into which the text is to be translated, so as not just to translate materially, word for word, but to recognize the pecularities of both languages and render the sense adequately. At times it will be necessary to translate even technical expressions consecrated by long tradition not literally but in accordance with the genius of the modern language.

Care must be taken that the vernacular texts be suitable for singing also. Since in practice there is no difference between read and sung Mass, the translation must take into account adaptability for solemn functions. Here a great field of activity is opened up for musicians whose help will be needed in drawing up the translations and then in preparing a new artistic patrimony worthy of the long tradition of the Liturgy.

c) In the preparation of these translations it is very important that *the bishops of neighboring regions who use the same language work together* so as to produce, as far as this is possible, a single text for the same language group. It is altogether desirable that when the unity of liturgical language disappears there should at least be unity in the various vernaculars, especially in the major languages such as English, French, German, Spanish, Italian and Portuguese.

We said "in as far as this is possible." It may happen that the one language spoken in different regions has taken on special characteristics which have to be retained if the language of the translation is to correspond to their genius. However, even where certain expres-

sions have to be retained, it is altogether desirable that in other matters unity be preserved, also for the practical reason that this will make it easier to prepare more perfect texts which are indeed worthy for divine worship. It will also be more useful for the people when they move from one place to another in the region.

d) This unity in liturgical language, however, is not meant to prejudice the spiritual advantage of groups of the faithful who speak another language than that of the nation as a whole. Just as civil authorities at times legally recognize a plurality of languages, so the Church also admits *a variety of languages within one region* for liturgical use when circumstances warrant it.

There is the practical example of Switzerland, which has several official languages. All of them can legitimately be used in the Liturgy. There are other examples of nations whose boundaries cross those of linguistic groups. The Instruction means to cover these cases also when it allows for a multiplicity of liturgical languages. The episcopal conferences will give opportune solutions in such cases and make the necessary decisions, relying especially on the particular bishops involved in them.

e) A material expression of the dignity which the Church professes for liturgical books should be evident in their format, printing and decoration. As the Instruction observes, the dignity of the book will invite greater respect and veneration for the word of God and sacred things on the part of the faithful.

f) The unity in liturgical language in the same nation admits also the faculty of having another language for a certain group of citizens of the same nation who use a different speech. Variety of liturgical language within a country will also make allowance for the presence of minority groups such as immigrants, members of national parishes, etc. The Instruction permits that with the consent of the Ordinary they may use their own language in churches where liturgical services are provided for them. This would certainly be done where there are national parishes, or in the churches or oratories of some national college or seminary. These should be regarded as national enclaves

within the territory of another country and hence they are allowed the same use of the vernacular as they would have at home. They may thus find abroad a small portion of their homeland with their own customs and laws. This is part of that adaptation which should make the Liturgy a thing completely in accord with the genius of each people, no matter where they may live.

g) The last question connected with vernacular translations of liturgical texts is that of *the melodies* they are to be set to. For texts which directly concern the choir or the congregation there is no problem, for up to now these melodies of the Proper and the Ordinary could be freely chosen from any kind of music suited to the circumstances of the people and the place. On the other hand, the chants of the celebrant and the ministers had to be authentic Gregorian melodies. These requirements remain practically unchanged, since liberty is still allowed in the Instruction for free choice of the music of the choir and the congregation, while on the other hand the melodies for the chants of the celebrant and the ministers will have to be approved by the competent ecclesiastical authority of the territory, so that they may be in close agreement with the text and altogether worthy of liturgical functions.

The melodies that need approval are *new* melodies. There may be, and in fact are in some places, traditional melodies for the lessons and for other parts. These remain in possession and may be lawfully retained.

LITURGICAL COMMISSIONS OF EPISCOPAL CONFERENCES (Nos. 44-46)

The Instruction completes what the Constitution says about the desirability of establishing liturgical commissions in episcopal conferences by indicating how this is to be done and by specifying their duties more exactly.

1. *The membership of these commissions.* Per se the members should be bishops, for the commission is to be an organ of the episcopate and acts in their name. It is permitted, however, to name a commission consisting of a few bishops and some priest specialists in Liturgy and

pastoral affairs chosen for the purpose. Since there are so many episcopal commissions to be set up for different purposes, it is difficult, especially in countries with few bishops, to form commissions composed exclusively of bishops for all of them.

In any case the commission should have its own specialists or experts to help them in examining and solving problems. This collaboration is very necessary, for many important tasks are assigned to liturgical commissions and these can only be carried out properly by persons fully competent in various branches of learning. Generally speaking, such specialists will be members of the pastoral liturgical institute recommended by the Constitution (Art. 44).

2. *The principal duties of national liturgical commissions are enumerated in the Instruction:* a) "The promotion of studies and experiments according to Article 40, 1) and 2) of the Constitution. This involves seeing to it that the Liturgy corresponds to the genius and traditions of different peoples by means of suitable adaptations, according to the norms set forth in the Constitution. This work of adaptation will have to be done especially when the new editions of the liturgical books have been completed, according to Art. 38 and 39 of the Constitution which expressly mention these editions. But even now it would be good to begin preliminary studies, investigating with the tools and methods of modern technical research the history, traditions, customs and mentality of each people; or it would even be good, after obtaining permission of the Apostolic See, to carry out necessary experiments for a determined period of time among some specially suitable groups. The liturgical commission should watch over this work through their experts, not excluding laymen, and in due course collect the results and draw conclusions with regard to proposing necessary adaptations, especially more profound ones.

b) "The undertaking of practical initiatives for the entire territory for fostering the Liturgy and the application of the Constitution."

Like all other pastoral activity, liturgical pastoral activity, given the circumstances of today, necessarily demands that the work be carefully organized and carried out and that it should not be left to each diocese to do but should be arranged by some central authority.

Just as individual bishops are to regulate the Liturgy in their dioceses, taking into account also the decisions of the competent territorial authority, so also individual diocesan commissions are to apply in practice what has been determined by the national commission. This is clear from what is said in the Instruction, No. 45, d: "the office of regulating pastoral liturgical activity in the entire territory (a verbatim quote from the Constitution), supervising the application of the decrees of the plenary conference and reporting back to it on these matters."

The liturgical commission of the episcopal conference, then, is a juridical body formed by the conference and acting in its name. It may also be empowered by the conference to issue decrees for the regulation of the Liturgy throughout the territory. Obviously therefore this commission is of the greatest importance for carrying out the decrees of the Council properly, for this is one of the principal duties committed to it.

c) Another task committed to this commission is "the preparation of studies and aids needed for carrying out the decrees of the plenary episcopal conference." This will comprise a large part of the work of the commission and of the liturgical-pastoral institute, for the episcopal conference will have to work through experts in such matters.

Among the matters expressly mentioned in the Instruction we would call attention to the following: the preparation of the vernacular translations of liturgical texts where the use of the vernacular is decreed, with the help of experts and after consultation with neighboring episcopates of the same language, as we said above; the approbation of new melodies for texts to be sung by the celebrant and the ministers; finally, the preparation of texts for the prayer of the faithful in places where it is not now in use and where the bishops decree that it should be introduced. It must be kept in mind that this prayer because of its form is an efficacious means for securing the active participation of the faithful. At the same time it must be prepared with the greatest care to exclude dangerous errors and even more dangerous ineptitude, for great harm can be done to liturgical prayer if it is left to be prepared or composed by those who are not competent.

Many other examples of such aids could be cited especially for the

proper regulation of matters now newly introduced or substantially changed. Examples would be the celebrations of the word of God, practical directories for training ministers and singers and for the proper arrangement of churches and altars. This is a very broad field which is opened up to the good will and energies of members of such commissions.

d) Finally these commissions have the task of coordinating liturgical activity with other similar activity carried on by other associations. Such coordination is according to the mind of the Constitution absolutely vital for securing harmony between other pastoral activities and the Liturgy, which is their summit and source. Liturgical, biblical, catechetical action and the religious education of the faithful must all be carried on in a spirit of mutual help and the sacred Liturgy, towards which all the others should lead, should help them and in turn be helped by them. Here is a field where the work of coordination promoted by the national liturgical commission will be of the greatest value to the Church.

What we have said about the activities of these commissions, along with the liturgical formation of the clergy, religious and the faithful which the Constitution calls for and which such commissions are to carry out, will be enough to show how important such commissions can be for liturgical renewal in each territory.

THE DIOCESAN LITURGICAL COMMISSION (No. 47)

What has been said of national commissions can be applied, with the necessary accommodations, to diocesan commissions as well. It is their function to promote the Liturgy, and in particular pastoral Liturgy, in the diocese under the direction of the bishop.

The Constitution again calls for the establishment of these commissions and the Apostolic Letter *Sacram Liturgiam* does the same and, rightly so, for it is of the greatest importance that bishops have the advice of experts in regulating such a vital matter as the Liturgy within their dioceses.

The initiative of private individuals, if not controlled by the studies and cooperation of experts, is often harmful to the Liturgy. Consider the vast work to be undertaken: planning and aids for instructing the

faithful and securing their active participation; the issuing of clear practical norms for the arrangement of churches, altars and sacred furnishings to assist such participation according to the rules given in Chapter 5 of the Instruction. These are matters where even with good intentions one could easily make mistakes.

Hence bishops are to see to the establishment in their dioceses of liturgical commissions consisting of truly competent persons and working in cooperation with the commissions on sacred music and sacred art or, even better, these commissions "could be fused into one," as the Constitution suggests (Art. 46). The success of all pastoral liturgical activity and effective application of liturgical reforms as they are issued depend on this whole-hearted cooperation and on the union of purpose of pastors with their bishops, the high priests of their flocks.

CHAPTER II

THE MOST HOLY MYSTERY OF THE EUCHARIST

This chapter along with Chapter 5 is one of the most important parts of the Instruction. What is here given is the first organic part of the changes to be introduced into the order of the Mass with a view to the general reform which is to come. Hence it is an effective means of pastoral activity already available to pastors of souls. Through well-arranged celebrations in which each part is allowed to be seen in its true character and function, the faithful can be led to conscious active participation.

THE ORDER OF THE MASS (Nos. 48-52)

The changes here introduced are governed by two principles contained in Article 50 of the Constitution: "The intrinsic nature and purpose of the several parts of the Mass and the connection between them is to be more clearly manifested, and devout active participation of the faithful is to be facilitated."

1. The nature and purpose of the several parts and the connection between them. Any reform must begin from here, and the Instruction makes the following provisions:

a) *The two parts of the Mass are clearly distinguished from one another:* The Liturgy of the word is to be celebrated at the bench or in the pulpit, and the Eucharistic Liturgy at the altar.

Up to now the rubrics of the Missal directed that the celebrant could sit down during the singing of the Epistle, but as soon as it was

finished he had to return to the altar and there bless the subdeacon, read the Gradual, put in incense, bless the deacon and listen to the singing of the Gospel. All of this, which is clearly part of the Liturgy of the word, will now take place at the bench.

Therefore in practice the celebrant after the Collect will go to the bench and remain there until after the Creed and the prayer of the faithful. The lessons will be proclaimed from the pulpit (or ambo) except in the case where the construction of the church suggests that this be done from the altar as being the only place high enough for the minister to be seen and heard. For this to be done well attention must be given to the suitable training of readers and ministers, for they perform a truly liturgical function.

On the other hand, the Eucharistic Liturgy, which begins with the Offertory, will take place at the altar, its natural site.

In this way, with the two parts clearly distinguished by being celebrated in different places, they are brought into harmonious relationship so as to form one act of worship, as the Constitution says (Art. 56).

b) *The true nature of parts and functions is restored.* This principle of the Constitution (Art. 28) and of the Instruction (Nos. 32-33) is here given practical application in the rule that the celebrant is not to say privately the parts of the Proper which are sung or recited by the choir or the congregation. He may sing or recite them together with the choir or the congregation. Thus, for example, the chants for the Introit, Offertory and Communion become truly chants to accompany the actions being performed, and the chants between the readings become true meditative chants. The chants of the Ordinary also, especially the *Gloria* and *Credo,* become the chants of the whole people of God who sing a hymn or profess their faith with the priest leading them. The *Sanctus* becomes a true response of the people to the hymn of praise sung by the celebrant in the Preface, etc.

Many small ceremonial changes will necessarily follow from these new rules and will call for a new manner of celebrating and will require especially a new state of mind. This must be kept in mind by priests who wish to bring out the authentic character of the sacred Liturgy and of its individual parts.

c) *All the elements proper to the offertory procession are now restored.* These were already present for the Introit and Communion processions which were accompanied by singing and concluded by the celebrant with a prayer pronounced aloud (the Collect and the Postcommunion). This was missing at the Offertory, for the prayer over the gifts (the "Secret") was said silently. The Instruction now orders that this prayer be said or sung aloud so as to be a fitting conclusion to the Offertory procession which is accompanied by the chant of the antiphon with its psalm (which should be sung until the conclusion of the Offertory rites.

Thus the three processions at Mass now have all their required elements.

2. "Devout active participation of the faithful is to be facilitated." This is the purpose of the entire renewal decreed in the Constitution. This is obtained by the following provisions:

a) *Emphasis is given to the doxology at the end of the Canon* by having it pronounced aloud so that the faithful can join in the conclusion of the whole eucharistic prayer by saying *Amen.* This *Amen,* the most important one in the Mass, is now given the prominence it deserves since it is preceded by the solemn rendition of the doxology.

The signs of the cross with the Host over the chalice and in front of it have been suppressed. Throughout the doxology the celebrant holds up both Host and chalice (with the help of the deacon, if necessary). This expresses externally the idea of offering which is expressed in the words of the Canon after the consecration.

b) *The Lord's Prayer is to be recited in the vernacular or sung by the whole congregation* along with the celebrant; it thus becomes the Communion prayer of the whole assembly. This is an advance on the Instruction of Sept. 3, 1958, which allowed the whole congregation to say it with the priest, but only in the vernacular and at read Masses. The melodies for singing it in the vernacular where the territorial authority has decreed that this may be done will have to receive the approval of that authority.

The "Embolism" or prayer inserted after the Lord's Prayer, which completes it by enlarging on the last petition (. . . deliver us from evil

—Deliver us, O Lord, etc.) will be recited aloud by the celebrant and so this part of the introduction to Communion will be given due prominence.

The rite of dividing the Host (the 'Fraction') still has to be rearranged but more study of this rite seems to be needed, and it is left as it now stands until the general revision is carried out. Whatever form this new rite will have it is certain that the sign of the cross made with the paten during the Embolism and the dividing of the Host during its conclusion will be replaced so that the prayer may be said without interruptions.

c) *The insertion of the common prayer* (prayer of the faithful) as a true part of the celebration, even in places where it has gone out of use, will lead to greater participation. This prayer is by its nature something living, since it touches the daily life and needs of the whole community.

d) *The prayers at the beginning and end of Mass* are to be simplified by the omission of Psalm 42 and the last Gospel and suppression of the prayers ordered by Pope Leo XIII. For various reasons of a pastoral nature this was very desirable. The Psalm at the beginning was quite difficult for the faithful in dialogue Masses. The beginning of St. John's Gospel was quite out of place at the end of Mass since this was hardly the place to begin a solemn proclamation of the word of God. The prayers after Mass were seen more and more as extraneous to the Mass, as people came to understand it better.

The Instruction says that the prayers at the foot of the altar are to be omitted altogether "whenever another liturgical action immediately precedes." In such cases Mass begins directly with the Introit antiphon. Although the Instruction does not expressly say so, this condition is to be understood in the traditional sense, i.e., the preceding liturgical action must be one directly and immediately connected with the Mass. This is the case with the examples cited in the Code of Rubrics (No. 424). Other clear examples would be: the Asperges (or sprinkling with holy water) before Sunday Mass, the singing of Terce before conventual or pontifical Mass, the singing of Lauds or the bringing of the body to church immediately before a funeral Mass or other Requiem Mass, etc. On the other hand, these prayers should

not be omitted if the ceremony which precedes is not directly connected with the celebration of Mass, e.g., the distribution of Communion before Mass, or another Mass immediately preceding, whether celebrated by another priest or by the same one (as when a priest celebrates three Masses, one after the other, on Christmas or All Souls' Day). The preceding liturgical function mentioned must be one which in some way forms an introduction to the Mass and is directly related to it.

3. There are two other changes in ceremonies which are not only practical but also of true pastoral importance:

a) *Mass with a deacon,* which was allowed in the new Holy Week liturgy, is now permitted at all times. The true minister of the priest at the altar is the deacon; the subdeacon was later added as a second assistant and gradually became almost an equal to the deacon by being vested in the same way and being allowed to stand with him around the altar. In time his presence was regarded as so necessary that solemn Mass was not possible without him.

The monastic rite, on the other hand, which preserved better the older authentic tradition in many cases, retained the older form here also. In the Cistercian rite in fact the subdeacon never assists at Mass as he does in the Roman Rite. A lector reads the Epistle and any lessons that precede it.

Note that this Mass sung with a deacon alone is to be regarded as a solemn Mass and hence is to be celebrated with all the rubrical features of solemn Mass. For the reading of the Epistle and any lessons that precede it, a suitable reader or server, or the deacon himself if there is no one else to do it, takes the subdeacon's place.

b) *Permitting bishops to sing Mass in the same way as priests do* answers to a real pastoral need of today. Mass celebrated by a bishop should certainly retain its preeminence, and be marked with special external solemnity, to point out the dignity of the bishop as high priest of his flock. Therefore in cathedrals the solemn celebration by the bishop surrounded by his priests should be retained, precisely to show that high regard for the liturgical life of the diocese centered about the bishop, which the Constitution speaks of (Art. 41).

However, what is desirable and possible in cathedrals is usually impossible outside them, especially in parish churches, for example, during parochial visitations. Here the bishop's Mass in practice must be a read Mass. This would be the case especially in mission lands.

Provision is now made for this need. Like the permission to have sung Mass with the assistance of a deacon alone, this permission for bishops to celebrate sung Mass after the manner of priests is in accord with pastoral principles, which suggest that sung Mass be extended more and more, particularly on Sundays and feast days.

Lastly we call attention to another ceremonial change, in itself of small importance. The paten will no longer be held by the subdeacon at solemn Mass during the Canon but will be left on the altar, as is now done in Requiem Masses. There was a time when the paten was so large that it had to be removed from the altar when not in use, but there is no such reason today nor should the practice be retained merely for historical reasons.

The changes which are now to go into effect are small ones, if considered separately. Taken together, however, they are of some importance, for they help to show the true structure of the Mass and the importance and meaning of its principal parts.

The coming general renewal will start with these changes which are already definitive and go on to carry out a revision of the entire Order of the Mass, restoring clarity in other parts of it so that the faithful may be better able to understand and take part in it.

THE HOMILY (Nos. 53-55)

The Constitution (Art. 35 and 52) treated at length of the nature and importance of the homily. The Instruction deals again with its nature and obligatory character in order to make of it a truly effective means of pastoral activity.

1. *The nature of the homily* is treated in Nos. 54 and 55 which make it clear that the homily does not mean any kind of preaching that takes place at a liturgical function, particularly at Mass, but only the kind of preaching that is based on texts taken from the liturgical celebration and is related to the mystery which is being celebrated and the special needs of the hearers.

The homily is said to be the explanation "of some aspect of the readings from Scripture." All tradition shows that the text of the sacred books just read at the service is the first source for the sermon which follows, so that the living voice of the pastor gives an explanation which is a kind of prolongation of the proclamation of the word of God, an actual proclamation of the mystery of salvation which is here and now accomplished for the congregation. This explanation of the Scriptures, however, is not to be a mere exegesis, such as would be given in class, but rather a presentation of the text under its spiritual, historical and pastoral aspects, as being closely related to the spiritual good of the faithful.

But the homily, according to the Instruction, can also be the explanation of "other texts from the Ordinary or Proper of the Mass," i.e., of texts read or sung by the choir, the celebrant or the congregation. These texts are very biblical in tone and are therefore also very useful for advancing the spiritual formation of the people.

For that matter the Council of Trent had already made this recommendation (Session 22, Chapter 8): "The Sacred Council orders that pastors and others with the care of souls, directly or through other priests, should frequently explain during the celebration of Mass *some of the texts read at Mass,* among other things the mystery of this holy Sacrifice." These words were recently quoted also in the Instruction on Sacred Music and Sacred Liturgy (No. 22 d).

Another point to be borne in mind is that this explanation should take account of "the mystery that is being celebrated." It can easily happen that the one who is preaching the homily, after starting with the liturgical text of the day may wander far afield into matters which are in no way related to the celebration. The nature of the homily requires that what is said should be expounded in the light of the mystery or feast that is being celebrated.

Obviously also the homily must take into account as well the special needs of the hearers. It is not to be a mere academic exposition in a vacuum but a concrete presentation directed to the actual conditions and needs of the listeners.

All these points must be kept in mind so that the homily may be alive and effective and conducive to the spiritual good of the congregation.

2. Intimately connected with the nature of the homily is the problem of the Christian education of the faithful. This is often provided for by a series of instructions drawn up in logical progressive order. For this purpose many have asked that a new series of readings, spread out over some years, be drawn up to provide for the systematic instruction of the faithful.

A new series of readings will certainly be drawn up but, however it is arranged, one should not expect a completely logical order such as one might use in school. The Liturgy had its own proper method of teaching. Certainly all Christian doctrine, in its different aspects, will be more easily and fully capable of presentation from the sacred text itself when this new arrangement is completed.

Meanwhile the Instruction does not condemn the present system of having plans of preaching at Mass. It only sets forth certain clear conditions. First of all these plans should not be the ordinary arrangement for preaching but should be proposed at most, where they are still regarded as useful, for certain times of the year. No particular season is excluded per se, so long as the plan is not out of harmony with the season. Furthermore these plans of preaching should never ignore the connection with the principal seasons and feasts of the year but should harmoniously set forth and explain the mystery of redemption in the course of the liturgical year.

Unfortunately many outlines of preaching today are in open contradiction to these principles. This is a large field open to wise organization and reform by the joint efforts of liturgists and catechists.

Lastly the Instruction determines more explicitly than the Constitution that the homily is not to be omitted on Sundays and holydays, even in sung or conventual or pontifical Masses. It has been the custom in many places that both the homily and the distribution of communion were excluded from such Masses. In practice they were regarded as celebrations for the clergy rather than for the people. The lengthy chants and the extraordinary character of these Masses helped to bring this about.

Rightly, then, the Instruction insists that an end be put to this practice. It is absolutely necessary that the integrity of every celebration be respected; this means in practice that there should be a homily and that the faithful should be allowed to take full part, both by

hearing the word of God and by receiving the Body of the Lord. Furthermore, since the mind of the whole Constitution and of the Instruction is to foster the solemn Liturgy, it is of the greatest importance that it be proposed to the faithful in its true nature and entirety.

3. Finally, the homily which is obligatory on Sundays and feast-days is strongly recommended also on other days throughout the week when the faithful attend in large numbers, especially on certain ferias of Advent and Lent when the text of the Liturgy lends itself admirably to imparting instruction to the people. Thus provision is made for the needs of the whole body of the faithful who are present on Sundays and of those who assist at Mass every day and can and should be given an opportunity of there receiving fuller instruction.

THE COMMON PRAYER (PRAYER OF THE FAITHFUL) (No. 56)

It is not our intention when dealing with this prayer to treat here of its origin and history but rather, following the Instruction, to say something of its purpose and arrangement and of its minister.

1. The *purpose* of this prayer, which is said especially at Mass between the Liturgy of the word and the Liturgy of the Eucharist, is to collect the supplications of the whole community gathered together and to offer them up to God for the universal Church, for the needs of the world, for those in special need of divine assistance, and for the faithful who are present. It is not, then, only adoration or thanksgiving directed to God, but true supplication for certain general needs of the Church and for the needs of some particular part of it.

2. This being its nature, its arrangement follows logically. First comes the admonition of the priest exhorting the people to pour forth their prayers to God. This is addressed to the people of God, not to God himself. This should be brief and should have references to the liturgical season or to the feast or mystery being celebrated.

Next come the supplications, usually in the indirect form of an exhortation to pray *for* the Church, the poor, etc., with the indication of what is to be asked from God, *that he may,* etc. However the direct form may also be used, after the model of the petitions in the last part of the Litany of the Saints.

The people take part by answering with a brief invocation, such as *Lord, have mercy, Lord, hear us,* etc. This response of the people should follow each petition and not come just once at the conclusion of the whole prayer. Thus a true dialogue is instituted between the minister who proposes the intentions and the people who answer him.

The whole prayer is concluded by the oration of the celebrant in the form of a collect, in which he gathers up all the intentions mentioned and offers them to God. This collect should be in keeping with the general sense of the entire supplication.

From what we have said, it follows that the common prayer is not a fixed text but rather one which can be arranged and adapted with great freedom to the concrete needs and circumstances of each place and congregation. Fittingly therefore strictly defined forms will not be given but rather a collection of different formulas for various kinds of intentions from which rectors of churches may select and adapt a text for their own churches.

However, although the formula should correspond to the particular occasion, especially when the celebration is dedicated to some special intention, care must be taken not to omit altogether the general intentions for the Church at large and for the needs of the world. The very nature of this prayer requires that these intentions always be included, as is implied in the Instruction (No. 74 c) speaking of the common prayer at the celebration of marriage: "petitions for the spouses are *also* to be included."

Another point to be kept in mind is that the prayer should not be too lengthy. This can be taken care of by limiting the number of intentions and not going into minute and useless detail, which would be pointless and against the nature of this prayer.

3. Lastly *the manner of delivering this prayer* requires that the introduction and the concluding prayer be reserved to the priest celebrant as proper to him and never to be assigned to others.

The proclamation of the individual intentions belongs to the deacon or to another minister or chanter. This is particularly fitting when the intentions are sung. In the absence of such ministers the priest himself will do this.

The *place* for the prayer of the faithful should be chosen for its

suitability for the participation of the people. The Instruction allows one to choose the bench or the pulpit or the altar rail or the altar itself.

Practical Summary

a) The prayer of the faithful is to be held in places where it is the custom to have it or where the episcopal conference decrees that it should be held.

b) The text to be used is that already in use in the place or a text to be determined by the episcopal conference.

c) The proper time for it is before the Offertory, after *The Lord be with you, And with your spirit, Let us pray.* The Offertory antiphon and the rites of the Offertory follow. The prayer is not to be said while the Offertory rites are carried out.

d) The commentator or lector is not to conduct the prayer. The celebrant gives the introduction, the intentions are given by the deacon or suitable minister or chanter, the people responding after each intention. The celebrant says the concluding prayer. In the absence of a minister the celebrant himself will read the intentions.

e) The place from which the intentions are read should be chosen with a view to the participation of the faithful.

THE PLACE ALLOWED FOR THE VERNACULAR IN THE MASS (No. 57)

This is one of the most important sections of the Instruction, since it gives an interpretation and practical application of Article 54 of the Constitution that is not altogether clear when it speaks of parts of the Mass which pertain to the people.

1. The Instruction makes a threefold distinction with regard to the possibility of saying parts of the Mass in the vernacular, using the criterion of how directly they pertain to the people.

a) First come *the readings and the prayer of the faithful.* The readings are immediately addressed to the people and therefore

should be immediately intelligible to them as they hear them pronounced by the minister. This proclamation of the readings pertains *directly* to the liturgical action. Hence it is not enough that the individual member of the faithful understand it by privately reading in his own language what the minister is reading out in another language.

The same may be said of the prayer of the faithful which by its nature directly pertains to the people whose intentions it proposes in a way suitable to them. That these parts belong to the people is implied by the use of the word "especially" in the Constitution and in the Instruction.

b) In the second place are listed *the parts which belong to the Ordinary and the Proper of the Mass* which may be ordered to be said in the vernacular "according to the circumstances of the place," i.e., depending of whether or not the faithful are capable of taking part in them to their spiritual benefit in Latin. This is the second step. These parts are not said to pertain directly to the people in the same way as the readings and the prayer of the faithful. Nor are they all quite in the same category; the Ordinary belongs more directly to the whole assembly of the faithful, while the Proper belongs primarily and directly to the choir and secondarily to the congregation, of which the choir is a privileged part.

c) In the third place are listed *the parts which pertain, both to the people and the priest* (acclamations, salutations and responses and the dialogue formulas) and parts which although spoken by the celebrant are addressed directly to the people, and which are not prayers; for example, *Behold the Lamb of God,* etc.; *Lord, I am not worthy* (which should really be said by the people only); *The Body of Christ.* To these are to be added the Lord's Prayer, said by both priest and people, with its introduction addressed to the people and its continuation and conclusion in the prayer: *Deliver us,* etc.

This Article gives an interpretation of the words "in the parts which pertain to the people." This expression used in the Constitution is taken from the Instruction of the Congregation of Rites of Sept. 3, 1958, No. 14 b, which in turn refers back to No. 31 of the same Instruction. There are enumerated the various degrees of active participation of the people, and the parts which pertain to the people are

listed, beginning with minimum participation by means of simpler responses and arriving at the most complete degree which embraces the Proper of the Mass. There is thus a harmonious development in the same line, from this document through the Constitution to the present Instruction, on the matter of active participation. At first, while the use of Latin was required, participation had to be in that language. Now that permission is given for the use of the vernacular, participation can also be in the vernacular.

2. It should be noted that when the Instruction lists the parts of the Mass where the vernacular may be used it does not automatically and without distinction extend the use of the vernacular to all parts of the world. It merely states clearly the limits within which the competent ecclesiastical authority of a region can operate, i.e., it indicates the maximum use of the vernacular in the Mass which that authority can authorize.

According to Article 36 § 3 of the Constitution, it belongs to the territorial authority to decide whether and to what extent ("de *usu* et *modo* linguae vernaculae *statuere*") the vernacular is to be used; their decrees however are to be approved, i.e., confirmed by the Apostolic See.

The Instruction (No. 10) among the general norms clearly states that what is committed in it to the competent territorial authority can only be put into effect by decrees issued by that authority. This is the case here. Hence no one, not even a priest, can lawfully introduce the vernacular into the Mass, or into any part of it, unless this has been decreed by the episcopal conference of the country. Likewise no one can introduce the vernacular into all the parts of the Mass which the Instruction enumerates unless this has been decreed by the episcopal conference.

In practice, then, this paragraph indicates the maximum use of the vernacular in the Mass which episcopal conferences can introduce on their own authority. They are to determine for their territory whether this maximum is to be used or not.

3. The parts of the Mass said or sung by the celebrant alone are, according to the Constitution, to be said in Latin. It is permitted,

however, if it seems indicated, to have recourse to the Holy See and to obtain an indult so that some of these parts also may be said in the vernacular.

Among such parts is the Embolism after the Lord's Prayer. This the Instruction lists among those prayers for which the episcopal conference may concede the use of the vernacular. There are however other parts of great doctrinal and catechetical importance with real instructional value for the faithful, e.g., the orations. For these parts also the Holy See can grant, and in fact has granted, the use of the vernacular, for the good of the faithful. However the prayers which pertain to the celebrant alone, and which are generally those said in a low tone of voice, are always excluded from this permission, for the concession of the vernacular is given because its use among the people may be "very helpful."

4. Having allowed the use of the vernacular for those parts of the Ordinary which pertain to the people, both the Constitution and the Instruction go on to urge pastors to encourage the faithful to learn these parts in Latin also. In our day more and more frequently it happens that the faithful of different countries and different language groups come together for solemn celebrations in common and it is very desirable that all know how to sing their parts together in Latin, the only language they have in common.

The Instruction adds however "especially using simpler melodies." This is in line with Article 117 of the Constitution, which directs that an edition of the liturgical books be prepared with simpler Gregorian melodies than those contained in our present typical editions, for use in smaller churches. This desire and command of the Council refers to all liturgical texts, i.e., both Proper and Ordinary, but it more immediately and directly refers to the Ordinary, which belongs more properly to the people, who have more need of simpler and easier melodies than the choir. Experience shows how easy and useful it is to sing together such melodies when people come together from all parts of the globe and take part in unison in the Liturgy by means of them.

5. Finally, Missals meant for liturgical use, besides the vernacular

translation of those parts which can be said in the vernacular, should also contain the Latin text of these parts. The reason for this is not only ideal but practical as well, so that the same Missal may be used both for Masses with the people, in which the use of the vernacular is permitted, and for Masses of the celebrant alone, in which the use of the vernacular is forbidden. However, this rule only holds for the printing of new Missals. If supplements are to be printed meanwhile, containing parts to be said in the vernacular to be added to Missals already in use, such supplements may contain just the one text, i.e., the vernacular one.

PERMISSION TO RECEIVE COMMUNION MORE THAN ONCE ON THE SAME DAY (No. 60)

The last number of this chapter again touches directly on the question of the active participation of the faithful in the Mass, and this in its fullest form, viz., sacramental participation.

Up to the present an individual has been allowed to receive the Eucharist only once a day, except for the rare case when he might receive Viaticum on a day when he had already gone to Communion. The new discipline introduced by the Instruction is meant to secure greater participation of the faithful in the Mass on those occasions when the Church repeats the Sacrifice for the community of the faithful in different liturgical functions. The two cases covered by this provision are: 1) the Easter Vigil (when it is celebrated at night) along with the Mass of Easter day, and 2) Christmas midnight Mass along with the Mass on Christmas day. The reason for the concession is that in both cases there are two distinct services to which the people are invited. It is not a matter of repeating one for the good of the faithful, as happens when bination is allowed, nor is it the same case as All Souls' Day when priests are allowed to say three Masses. If the faithful, then, are invited to take part in two distinct celebrations, it is fitting that they be allowed to take full part, i.e., by receiving Holy Communion.

CONCLUSION

From this consideration of the individual numbers of this chapter certain general principles emerge which we will summarize here:

1. The distinction between sung and read Mass in our present legislation ceases altogether. For up to now sung Mass, and especially solemn Mass, was considered to be a public celebration, i.e., hierarchically arranged with ministers of different orders, with a special kind of participation by the celebrant, the ministers, the choir and the congregation. Read Mass, on the other hand, arose from "private" Mass in the strict sense, i.e., Mass celebrated only for the devotion and advantage of the priest, without the assistance and participation of the people. It retained this same form even when it became a really public celebration with the active participation of the faithful. The priest, for example, read everything at the altar, usually with his back to the people except for some salutations when he turned to address them.

Now, however, the celebration of the Eucharist, whether with chant or without it, if there are people present, will always be arranged as a public celebration, hierarchical in nature.

a) The parts spoken or sung by the ministers, the choir or the people will not be read privately by the celebrant.

b) The ministers who exercise a role in solemn or sung Mass can exercise the same role in read Mass. Thus the deacon can proclaim the Gospel and a lector or other suitable minister can read the Epistle.

c) The proclamation of the word of God will now be a true proclamation which everyone, the celebrant included, will listen to as proclaimed by the competent minister, rather than having it read out a second time in the vernacular, or reading it privately while it is being proclaimed.

d) The authentic function of each one who has a part in the Mass is thus restored to him.

e) The chants are all given their proper function, either to accompany the various processions or to serve as meditative pieces between the readings.

This is a step of considerable importance. The common or hierarchical sense of the celebration is thus restored. From here it will be easier to progress to a celebration of this kind with singing, for a well-

ordered celebration almost necessarily requires singing to be carried out in all its fullness.

2. The use of the vernacular is allowed in sung celebrations. Up to now solemn celebration could only be in Latin. Now, however, that the only distinction is that between celebration for the community and "private" celebration, i.e., for the good of the celebrating priest alone, it was fitting that the vernacular be allowed at all times when the people are present. To retain the laws now in force would be in fact to exclude the people from more solemn celebrations and this would be in opposition to all our better liturgical traditions.

No one will conclude from this change that the people are all at once going to sing at these solemn celebrations. There are many obstacles to this, beginning with the need for instructing the people in Liturgy and music. The transition from Latin to the vernacular involves the need for starting to make an entirely new collection of pieces for our musical and liturgical repertory. Certain progress will be made here as soon as the new texts and new musical settings are available.

This is a very broad field that has been opened up to friendly collaboration between liturgists and composers. Certainly the first experiments will be difficult for both, but a new musical patrimony can grow out of this collaboration—one worthy of the tradition of the past beside which it can stand—and thus the Church's treasury will contain "new things and old."

3. The norms given for Mass show more clearly than any other part of the Instruction that liturgical renewal must begin with a reform of the spirit, of the manner of celebrating and especially of the way of looking at things, rather than from a merely material change in things and laws. It will be of small use to change rites and formulas, if the preparation of priests and faithful is not more profound, so as to make them better able to perceive the true meaning of each part and each formula. If one's style and manner of celebrating remain the same as if the priest were celebrating for himself alone at the altar, without any regard for the body of the faithful who should be taking their own part in the same celebration; or if the participa-

tion of the faithful is still separate and individual and not of a kind to effect a union of spirits among all present, no results can be expected from these reforms.

What is ardently hoped for is a renewal of our celebrations. Let us begin with a renewal of spirit, intention and understanding, and the renewal of celebrations will follow naturally.

CHAPTER III

THE OTHER SACRAMENTS AND THE SACRAMENTALS

This chapter for the most part consists of rubrical directions proposed for the purpose of effecting some opportune changes in the rites contained in our present liturgical books. However, the first paragraph gives a clearer and more accurate determination of the limits within which the competent territorial authority may ordinarily act in decreeing the use of the vernacular for Sacraments and sacramentals, and the last paragraph, without making any substantial change in the text of the Roman Ritual, applies in practice what the Constitution decreed on reducing the number of blessings which are reserved.

THE PLACE WHICH CAN BE GIVEN TO THE VERNACULAR (No. 61)

This article parallels Art. 57 in Chapter II which also treats of the limits within which the territorial authority can decree the use of the vernacular. If it was necessary to determine more clearly the text of the Constitution on the use of the vernacular for Mass, this was all the more necessary for the Sacraments. For Article 36 of the Constitution treats in general of the use of the vernacular in the Liturgy, saying that it is to be regulated according to the rules given in subsequent chapters, while Article 63, (paragraph a) merely refers back to Article 36. The reason for this confusion is to be found in the various re-editings of Article 63. The original text allowed the use of the vernacular throughout the sacramental rites except in the essential form. This is how the text was voted on and passed. However later in the votes "with reservations" very many of the Fathers asked that

this exception about the essential form be deleted, so that it too might be said in the vernacular, for it seemed improper that the essential words alone should be pronounced in a language unknown to the faithful.

1. The first thing determined in this Article is that the vernacular can be used throughout each of the sacramental rites, not excepting the essential form, but not in the Sacrament of Holy Orders, where the vernacular is limited to certain parts only. What is new in this decree is:

a) The extension of the use of the vernacular to all parts of the sacramental rites, even to those where it was not allowed before, for in bilingual rituals the essential form and the forms for anointing and exorcisms had to be left in Latin.

b) The extension of the use of the vernacular to the Sacrament of Penance which up to now always had to be in Latin.

2. However, for the Sacrament of Orders the use of the vernacular is limited to the address delivered to the candidates at the start of each ordination and the exhortations (e.g., Let us pray, dearly beloved) which precedes some prayers in certain of these rites, and to the examination of the candidate in the consecration of a bishop. This limitation holds especially for the consecratory preface.

3. For the *sacramentals,* however, no limitation is placed either as to the kinds of sacramentals or their parts. Therefore all these rites may be said in the vernacular, whether they are found in the Ritual, the Missal or the Pontifical. Nothing, then, prevents the use of the vernacular even for the solemn blessings imparted by the bishop (e.g., the blessing of an abbot, the consecration of virgins, the consecration of a church, an altar, a bell, etc.) Likewise also the blessings attached to certain days of the liturgical year in the Roman Missal, i.e., the blessing of candles, ashes and palms.

4. After the sacramentals special mention is made of funeral rites, which can and should be considered sacramentals. These particularly

call for the use of the vernacular because in the Constitution (Art. 81) they are expressly mentioned among rites for which special adaptation is allowed with a view to the circumstances and traditions of various peoples. Such things especially as may be taken into the liturgy are better said in the vernacular.

5. Finally, if in any place a wider use of the vernacular seems desirable, the territorial authority may request this permission from the Apostolic See. An example of this, in fact, it would seem the only example, would be for the sacrament of Holy Orders.

The last part of this Article is taken verbatim from Article 54 of the Constitution, which refers to Article 40. This concerns more profound adaptations for which permission of the Apostolic See is required.

THINGS TO BE SUPPRESSED IN THE RITE OF SUPPLYING OMISSIONS IN BAPTISM (Nos. 62-63)

There are two rites in the Roman Ritual for supplying what has been omitted when an infant (Title II, Chapter 5) or an adult (Title H, Chapter 6) has been baptized only with the essential form and the pouring of water. Their purpose is to see that the sacramentals, which accompany the administration of the sacrament to dispose him better, should be conferred even though he has already received the grace of the sacrament. The formulas which, when used at Baptism refer to the progress of the candidate toward the sacrament, are changed in view of the fact that the sacrament in these cases has already been received. On the other hand, other formulas were not changed, even though they are less suited to the circumstances. The outstanding example of these was the case of the exorcisms, which are quite out of keeping with the circumstances, especially in the case of infants.

The Constitution decreed that a new rite was to be composed to be made up not merely of formulas used in administering Baptism, but one that would "manifest more fittingly and clearly that the infant, baptized with the short rite, has already been received into the Church." Suitable elements of such a rite would be: the reception of the infant by the priest at the door of the church; the recitation of

the Creed and the Lord's Prayer by the parents or the sponsors; their promise to take care of the Christian upbringing of the child; the reading of the Gospel; and finally the anointing with chrism and the giving of the white garment and of the lighted candle.

However, while the liturgical books remain as they are, a first adaptation is made by omitting those parts which are less suited to the actual circumstances of the child or the adult recently baptized and already enriched with the grace of God.

CONFIRMATION (No. 64-67)

Article 71 of the Constitution was already put into practical effect by the Apostolic Letter *Sacram Liturgiam* (No. IV) on the advisability of conferring Confirmation within Mass. The Instruction now determines the matter more clearly and gives the elements for the proper arrangement of the whole rite.

a) To bring out clearly the unity of the whole rite the Instruction says that it is fitting that the bishop celebrate the Mass at which Confirmation is administered. Thus he will preside over and direct the entire sacred ceremony. To bring out further the unity of the rite it is ordered that he confer Confirmation dressed in Mass vestments, just as is done in the administration of Holy Orders. Furthermore the Mass of the Holy Spirit may be said as a votive Mass of the II class. This is permitted, not prescribed, for there are Sunday Masses, especially in Paschaltide which are as fully in keeping with the administration of Confirmation as this votive Mass.

b) To bring out better the connection between Confirmation and the other sacraments of Christian initiation (Constitution, Art. 71) the Instruction recommends the very suitable practice of first renewing the Baptismal promises. Thus from the first sacrament of Christian initiation, Baptism, which is recalled by this ceremony, through the rite of Confirmation, the candidate progresses to the consummation of the entire series of sacraments of initiation in the Eucharist, especially if he then receives Holy Communion.

c) Lastly the case is mentioned where the bishop cannot celebrate the Confirmation Mass himself. In this case it is fitting that he assist

at the Mass dressed in the vestments which he will use for confirming. They can be either of the same color as the Mass vestments, so as to agree with those of the celebrant, or white, in accordance with the rubric of the Pontifical. In practice it will be easier for many churches to supply a white cope than, e.g., a green or red or purple one.

d) Although the rite given in the Pontifical remains unchanged until the whole matter has been thoroughly studied, the signs of the cross which accompany the anointing have been simplified. Following the practice contained in the revision of Book II of the Pontifical, the triple sign of the cross has been reduced to one. This makes for greater dignity of the formula and the gesture, both of which can be gone through less hurriedly. Many bishops had requested this change.

THE CONTINUOUS RITE FOR ANOINTING THE SICK AND FOR VIATICUM (No. 68)

This number corresponds to the decision of the Constitution that there be composed a consecutive rite for administering the last sacraments. For this purpose certain changes have been introduced into the text of the Roman Ritual which up to now has carried entirely separate rites for the Anointing of the Sick and for Viaticum, each with its own introduction. This supposed that the rites were to be carried out separately. However this led to certain difficulties when they were carried out one right after the other.

This change was already introduced in some particular bilingual rituals which have a single rite with the introductory prayers and the sprinkling of holy water occurring only once, followed immediately by the proper parts of each sacramental rite. This is found in the bilingual rituals of France and Germany, but they retain the customary arrangement in the order of the sacraments. First comes Viaticum, then the Anointing of the Sick. On the other hand, in the Belgian ritual *(De Cura infirmorum,* Tournay, 1960) the continuous rite has the more suitable arrangement in which the Anointing comes first and is followed by Viaticum.

The Instruction provides for all three sacraments, Penance, Anointing and Viaticum. The introductory prayers are taken from the rite

of Anointing. Next the priest hears the confession of the sick person, and administers to him Anointing and Viaticum. He omits the introductory prayers and the sprinkling which the Roman Ritual gives before Viaticum. In practice then the ceremony will proceed as follows:

On entering the priest says the salutation, sprinkles, and recites the corresponding prayer (Roman Ritual, Title VI, Chapter 2, Nos. 3-5); then, if necessary, he hears the sick person's confession; next he anoints him (*Ibid.* Nos. 6-12); lastly he gives him Viaticum, beginning with the formula: "Behold the Lamb of God" (*Ibid.* Title V, Chapter 4, Nos. 18-22). If the Apostolic Blessing with plenary indulgence for the point of death is to be given on this occasion, it should be given after confession and before the Anointing, using only the prayer: *"Most merciful God,"* and the formulas: *"Our Lord Jesus Christ," "Through the most sacred mysteries," "May almighty God bless you,"* omitting the Confiteor and the absolution.

In this way with slight changes in the order of our present liturgical books the orderly succession of Sacraments and sacramentals is restored. First come all the rites related to Penance, the Sacrament itself, the Apostolic Blessing with plenary indulgence for the moment of death, the Anointing of the Sick and lastly the Eucharist which brings Penance to completion and toward which the other Sacraments are directed. Practical difficulties which may arise in using rituals which lack the continuous rite may easily be overcome by the publication of particular editions of rituals which will have to be done especially when the vernacular text is to be used.

THE IMPOSITION OF HANDS AT EPISCOPAL CONSECRATIONS (No. 69)

The custom of the imposition of hands by all the bishops present, especially at episcopal consecrations, which is now restored by the Constitution (Art. 76), although lacking in the modern Pontifical and in those of the Middle Ages, is in accordance with the older tradition. It is found first in the Apostolic Tradition of Hippolytus (3rd century) and in the Ancient Statutes of the Church (6th century). It is an expression of the consent of the bishops to the consecration of the candidate and of episcopal collegiality.

According to our present Pontifical only the consecrating bishop and, after him, the two co-consecrating bishops impose hands on the head of the candidate, saying: "Receive the Holy Spirit." Other bishops who may be present take no part in the rite.

In future, however, all the bishops present, if they are in choir dress, may impose hands. The rite is much like that seen in the ordination of priests. The words "Receive the Holy Spirit". will continue to be said only by the consecrator and the two co-consecrators who take direct part in the consecration. On the analogy of the rites of ordination of priests it would seem fitting that the other bishops should put on stoles for the imposition of hands.

THE RITE OF MATRIMONY (Nos. 70-75)

1. The Constitution (Art. 78) stated that when Matrimony was accompanied by the celebration of Mass, as it should normally be, it was to take place after the Gospel and the homily and before the Prayer of the Faithful. For it is quite fitting that the Liturgy of the word should serve as the immediate preparation for the reception of the sacrament. This is especially suitable if in the absence of any particular local rites the Roman Ritual is to be followed, for it lacks any ritual preparation or introduction.

The Apostolic Letter *Sacram Liturgiam* enumerated this among the changes which could be put into effect at once.

The Instruction gives more precise regulations:

a) Except for a just cause Mass is always to be celebrated and the marriage celebrated in the course of it.

b) The homily, which is really part of the whole ceremony, as being the explanation of the reading and thus an exhortation to the spouses on the duties of married life "is never to be omitted." In this way the liturgy of the word is complemented by the living voice of the priest. Hence the sermon, which according to the rubrics of the Roman missal was to be delivered at the end, before the blessing, is transferred to its natural place and function in the homily.

c) The Mass on the occasion of Matrimony will always be the votive Mass for the spouses, except on days of the I class. It is to be

commemorated on days which exclude votive Masses of the II class. This will be done even if the marriage is celebrated within the "forbidden" times. Hitherto at such times the votive Mass was allowed only if the local Ordinary also permitted the solemn nuptial blessing (Code of Rubrics, No. 378).

d) To preserve and manifest better the unity of the whole rite, i.e., the Mass and the Sacrament of Matrimony, it is fitting that the pastor or his delegate celebrate the Mass and assist at the marriage and also give the solemn nuptial blessing during the Mass.

e) However, if one priest celebrates the Mass and another assists at the marriage:

—the priest who celebrates the Mass goes to the bench after the reading of the Gospel (unless he was there already) and waits until the marriage is completed; then only does he go back to the altar and continue the Mass. At the proper time he gives the ritual blessings (after the Lord's Prayer and before the final blessing of the Mass.)

—the priest who only assists at the marriage goes to the altar vested in surplice and white stole, or also the cope, delivers the homily, performs the matrimonial rites and then withdraws.

f) There is a change in the present rules about giving the nuptial blessing during Mass. Up to now this was to be given outside "forbidden" times (or even within them, with the permission of the Ordinary) to those contracting Matrimony for the first time. It could be given also, according to local custom, even if the man was contracting a second marriage, so long as it was the first marriage for the woman. From now on, this restriction is removed and the blessing is to be given as often as marriage is celebrated. For it completes the grace of the sacrament and it recalls the duties and obligations of the spouses in the life they are beginning. This is the reason for the change in discipline which is authorized by the Constitution: "The blessing is always to be given to the spouses." Although these words refer directly to the celebration of Matrimony outside of Mass, it is altogether fitting that they be extended to its celebration within Mass. To do otherwise would be to give preference to the celebration of Matrimony outside of Mass.

2. The order of Matrimony outside of Mass was already briefly described in the Constitution: reading of the Epistle and Gospel from the nuptial Mass, the celebration of the marriage and the nuptial blessing.

In more detail the Apostolic Letter *Sacram Liturgiam* ordered that the whole rite begin with a brief admonition, that the Epistle and Gospel should be read in the vernacular, even in places where the use of the vernacular had not yet been introduced, and that the formula for the blessing should be taken from the Roman Ritual, Title VIII, Chapter 3.

The Instruction gives a fuller description of the whole rite:

a) As an introduction there should be a sacred celebration of the word of God. This will consist of a brief initial admonition—a few words to call the attention of those present to the significance of what is to follow. (This may very well be done by a commentator). Next comes the reading of the Epistle and Gospel from the nuptial Mass in the vernacular, using a version approved by the local Ordinary if there is not yet available one approved by the episcopal conference. It is fitting that there be some chant, similar to the Gradual or Tract, between the Epistle and the Gospel. Then follows the homily, drawn from the sacred text. This is a practical application of what is contained in the Constitution (Art. 35, 4) and in the Instruction (Nos. 37-38) about the importance and efficacy of such celebrations of the word of God particularly when it is not possible to have Mass.

b) The celebration of marriage follows, according to the ritual legitimately in use in the particular place.

c) It is fitting to close the whole ceremony with the Common Prayer (prayer of the faithful), according to the formula approved by the local Ordinary. In it are included special supplications for the spouses. Then the blessing must be given, using the formula contained in the Roman Ritual (Title VIII, Chapter 3), unless there is a special one found in the local ritual. This blessing is always to be given, even when it is a second marriage for one of the spouses, in the same way as we have explained above when speaking of Matrimony celebrated within the Mass.

3. In practice, then, the "closed season" with regard to the solemnizing of Matrimony no longer exists. The only restriction was in regard to the nuptial blessing, which the local Ordinary could permit. If he did not, then the couple could receive it at a later date during a votive Mass, but in fact this was rarely done.

Taking a more realistic and concrete attitude the Instruction states that when the Sacrament, the more important element, takes place, the nuptial blessing, a sacramental and a secondary element, is to be given also.

There still remains the prohibition of too much external festivity which would ignore the penitential character of the liturgical seasons which per se forbid the solemnization of Matrimony. The pastor should remind the spouses of this as need requires.

4. The rule that Matrimony should generally be celebrated during Mass, and that the blessing should always be given, holds only for marriage between Catholics. For mixed marriages the laws in the present legislation should be observed, until the Council approves the proposals now before it concerning Matrimony and perhaps issues new regulations on the subject.

SACRAMENTALS (No. 76-77)

This section treats of two subjects: omitting superfluous repetitions in the Liturgy and reducing the number of blessings that are reserved, as the Constitution (Art. 79) orders.

1. From now on, one of the prayers given in the Missal for the blessing of candles and of ashes may be chosen freely by the celebrant and the rest omitted. The obvious reason for this provision is that in the beginning these and many prayers were there to be selected from, but in the course of time they all became obligatory, although they repeat the same ideas. This rule was already applied in the new Holy Week service for the blessing of the Palms and is now given also for these two cases which are similar to it.

2. A more profound change in present discipline is introduced in No. 77 which practically does away with reservation in regard to blessings. The Constitution (Art. 79) called for this, saying that "the

number of blessings reserved should be very small, and only in favor of bishops or Ordinaries."

Some of the blessings in the Roman Ritual are reserved to Ordinaries and bishops by reason of the dignity of their office. These are blessings for special places and things destined for sacred use. Others, and these are more numerous, are reserved to certain religious communities among whom these blessings originated. This second group were instituted in favor of members of these communities or of the faithful associated with them, e.g., members of their Third Orders. Later they were put in the appendix of the Ritual for the convenience of these religious and of other priests who received the faculty of granting them. In more recent times they were inserted into the body of the Ritual and made part of it in the strict sense, although they were still reserved.

Pastoral considerations today suggest that such reservations should be severely limited, or even abolished altogether. These forms of devotion have spread widely among the faithful and hence it is bothersome for the faithful to have to look for a priest, perhaps at a distance, with the faculty, and for priests without the faculty not to be able to administer certain sacramentals which may be of great spiritual value for the faithful. A first step was taken toward remedying this situation in the Apostolic Letter "Pastorale Munus" (No. 29), which conceded to bishops the use of whatever privileges and faculties were enjoyed by religious who had a house in their diocese. The definitive step is taken in the Instruction, which allows all priests to give all blessings contained in the Roman Ritual, with very few exceptions.

Expressly reserved by reason of jurisdiction and dignity are the blessings of certain places and things (the bell for a church, the first stone of a church building, the church building itself, or a public oratory, the antimension, new cemeteries). Reserved because of the special nature of the blessings themselves are papal blessings which are delegated at times to some priests by special indult of the Apostolic See, and the blessing and erecting of the Stations of the Cross. This last privilege is conceded to bishops in the Apostolic Letter "Pastorale Munus" (II, No. 8) and diocesan bishops can grant it to individual priests as long as in their parishes there is not a house of the religious

who have from the Holy See the privilege of erecting the Stations. (I, No. 30)

In this manner provision is made, even before the reform of the Roman Ritual, for that inserting of the sense of the sacred into human life which the Constitution wished to achieve when it decreed the abolition of reservations in the use of sacramentals.

CHAPTER IV

THE DIVINE OFFICE

The questions about the Office which are treated in this chapter are mostly matters of law. Their purpose is to put more clearly and to apply in practice certain points expressed in general terms in the Constitution and which the Apostolic Letter *Sacram Liturgiam* ordered to be put into effect.

THE CELEBRATION OF THE DIVINE OFFICE BY THOSE OBLIGED TO CHOIR (No. 78)

Clerics bound to Office in choir are here divided into two classes, as in the Constitution, according to their way of life, and the different obligations set down for each class.

1. *Religious with choir obligation* either from general or particular law (i.e., their constitutions) are bound to say the entire Office daily in choir, i.e., all the Hours of the Office plus conventual Mass. This obligation binds the whole community.

However, this obligation devolves from the community on each of its members who are in major orders or are solemnly professed (except the lay brothers), so that if any of them, for whatever reason, is not present in choir, he is bound to recite by himself the Hours he did not recite in choir. The words "entire Office" mean the Office as it now is, Prime included, although this Hour will be suppressed in the final general reform of the Office.

The reason for this regulation is the nature of the religious life, which is so constituted that it is in a special way destined for prayer, the public prayer of the Church, in the name of the Church, and for

the needs of the whole world. There is another secondary reason, the need to safeguard the religious discipline of the whole house, for the faculty of omitting Hours which one did not say in choir would, at least in some cases be to the detriment of choir observance itself.

2. *Members of cathedral or collegiate chapters*, on the other hand, are bound by the obligation of celebrating both conventual Mass and the entire Office, or some parts of it, in choir, according to general law or the particular laws of each chapter. These laws pertain to the chapter as instituted, i.e., as a moral entity.

For the individual members of chapters, however, the regulation is not the same as for religious. The member of a chapter who is absent from choir is only obliged to recite by himself those Hours which all clerics in major Orders are obliged to say (Matins, Lauds, one of the Little Hours, Vespers and Compline), plus whatever other Hours his chapter says in choir and from which he is absent.

The reason for this difference is to be found in the difference in circumstances of members of chapters. Today very often canons are devoted to the same pastoral activities as other priests with the care of souls, and hence are in this matter considered like them. Furthermore there is no difficulty in not having uniformity for them since they do not lead the common life. Objectively speaking, then, it was easier to set down different obligations from those imposed on religious.

It was necessary to make these concrete decisions to remove certain doubt that arose from the text of the Apostolic Letter *Sacram Liturgiam* (No. VI) which allowed the omission of Prime and the selection of one Little Hour according to the time of the day only to those "who are not bound by choir obligation." A doubt arose whether "choir obligation" referred to one who had choir obligation in a general sense, even though in a given case he was dispensed from fulfilling it, or whether it meant the concrete obligation to which one was de facto bound. The Instruction takes the second position. Hence it determines that religious are bound to the entire Office, since their community is never dispensed from Office, while canons are bound only to that part of the Office which their chapter de facto recites in choir.

3. *For Mission regions* with their special circumstances special regulations are made. While retaining the choral discipline established by law for religious or chapters, so that even in those regions choral obligation does not cease, provision is made for special cases where individual members bound to choir are in fact not present there because they are detained elsewhere by the pastoral ministry. In such cases clerics, both secular and religious can enjoy the concession given in the Apostolic Letter *Sacram Liturgiam* to clerics not bound to choir. For this they need the permission which the local Ordinary (but not the Vicar General or the Vicar Delegate) can grant.

Note that this permission is to be given not by "an Ordinary," i.e., a major superior in the case of religious, but only by the Ordinary of the place on whom all the clergy, secular and religious, depend as regards the pastoral ministry. This is in accordance with the juridical practice of the Sacred Congregation of the Propagation of the Faith in matters connected with the pastoral ministry in mission regions.

These three concrete regulations on the choral obligation of the Divine Office take care of the special circumstances and needs of each class of clerics and of the individual needs which may arise, while preserving the institution of public prayer for the needs of the Church and the world.

THE FACULTY OF DISPENSING FROM THE DIVINE OFFICE OR COMMUTING IT (No. 79)

Up to the time of the Constitution the Apostolic See alone had the faculty of dispensing clerics from the obligation of the Divine Office or commuting it to some other obligation. In special circumstances and individual cases arising from the pastoral ministry or from other difficulties, recourse was had to the principles of moral theology, according to which one could consider himself not bound at certain times by the obligation of saying the Divine Office.

Taking into account the opinions expressed in the Council debates, it was decided that the Constitution should treat directly of this matter and grant to local and religious Ordinaries permanently the faculty of dispensing or commuting the obligation of the Office for their subjects "in particular cases" and "for a just cause." This would ease the conscience of those who, as often happened, were timid about

dispensing themselves according to the general principles of moral theology, although they had every reason to do so. The Apostolic Letter *Sacram Liturgiam* ordered that this rule be put into effect at once.

The Instruction extends this faculty which the Constitution gave to religious Ordinaries in favor of their subjects to major superiors who are not called Ordinaries in the Code of Canon Law because their congregations are not exempt from the jurisdiction of the local Ordinary. This is quite fitting, for such congregations often have houses in different dioceses and this might lead to differences in a matter of external discipline between members of such congregations stationed in different dioceses. To avoid this the faculty given to local Ordinaries is extended also to major superiors of non-exempt congregations in favor of their subjects.

This extension of the law in favor of a society is similar to the faculty of allowing the use of the vernacular in the Office (No. 86).

LITTLE OFFICES (Nos. 80-83)

The Liturgical Movement which worked for the active participation of the faithful in the holy Sacrifice of the Mass also strove for their participation in the Divine Office, either by the recitation of the canonical hours of the Breviary along with the clergy or through "Little Offices," a form of prayer which retains the structure and general character of the Breviary but is adapted to their circumstances and hence somewhat shorter. Various editions and forms of such Offices have appeared, especially since the last war, modeled on the "Little Offices" of the 17th and 18th centuries but closer to the Divine Office, and to the liturgical year and to the mysteries of Redemption (Cf. Bugnini, *Parva Breviaria Fidelium,* in *Ephemerides liturgicae,* 68 (1954) pp. 171-179).

As the Liturgical Movement made progress, with its impetus toward living more profoundly the liturgical year, many religious communities adopted such Offices, especially those which by custom or rule used to read the Little Office of the Blessed Virgin.

Thus it was quite appropriate for the Council to take account of this new state of affairs and to recognize these forms of prayer as authentic and public, i.e., performed in the name of the Church.

Thus, they are the modern parallel of the ancient orders of men and women who were dedicated to the public prayer of the Church by saying the Divine Office. Modern religious congregations, especially those founded since the Council of Trent, are thus given the same honor and dignity.

The principle being established, it was necessary to set down clearly the conditions for recognizing as the public and official prayer of the Church Little Offices which had been composed as a form of private prayer.

1. The Constitution said that such offices must be drawn up *"after the pattern of the Divine Office."* The Instruction further defines this statement, saying that Little Offices should consist of psalms, readings, hymns and prayers. These are the elements found, in various arrangements, in the different Hours of the Breviary. Some little Offices, even of those used by religious congregations, lacked psalms and readings, being composed only of an introductory invocation, a hymn and a prayer. Such Offices, if they are to be used as public prayer of the Church, must be completed by the addition of the missing elements.

Another matter of composition to be kept in mind is the connection with the Hour of the day and with the liturgical year. It is not necessary that they contain all the Hours found in the Roman Breviary, but only the principal ones plus such others as can be said at their proper time of day, considering the circumstances of the community. As for adaptation to the liturgical year, it is required that such Offices take "some account" of it, i.e., have some variable parts which refer to the different liturgical seasons, even though much of the Office, or even the greatest part of it, is invariable. What is wanted is that the religious or layman reciting such Offices be placed in contact with the cycle of the mysteries of salvation by sanctifying the different Hours of the day and the different seasons of the liturgical year.

2. The Constitution requires that such Offices should be *"properly approved."* Given the special provisional circumstances of this period of transition before the general reform of the Liturgy and new arrangements are made, the Instruction acknowledges as properly approved all Little Offices which have been approved up to now, even by local ecclesiastical authority, and now in legitimate use.

This will not bring about that absolutc uniformity which some might desire in liturgical matters, and which has bccn thc practice up to now. But it was thought best to recognize as legitimate variations arising from the different nature, spirit and tradition of individual congregations. These Little Offices, particularly thosc of the Blessed Virgin, are the foundation and support of the special type of spirituality of a community which the Church has no desire to destroy. If eventually after the reformation of the Divine Office it seems fitting to put an end to such diversity, there will be time enough to reconsider this matter. For the present it can be a good preparation for such communities for the time when they may decide to take up the recitation of the Divine Office.

However, if any new Little Offices are composed, they need to be approved by the Apostolic See if they are to be performed as part of the public prayer of the Church.

3. Since the *use of the vernacular* for them is not excluded, or is even more appropriate in their case, the Instruction makes the same rule as for the translation of liturgical texts, viz., that they also are to be approved by the competent ecclesiastical authority, the decrees being approved, i.e., confirmed by the Apostolic See. This holds even for an Office composed only for a religious community, for such Offices are often not confirmed to their use but are readily available for outsiders also.

4. Lastly, the competent authority to concede the use of the vernacular and to dispense or commute the obligation arising from the constitutions of reciting such Little Offices, is declared to be the local or religious Ordinary, according to the norms of common law, and also major superiors of non-exempt congregations. This is the same principle that holds for the Divine Office and it too safeguards uniformity throughout the religious community.

By these principles and practical regulations Little Offices are assumed into the life and liturgical functions of the Church. They are no longer on the margin of official prayer, imitating its form and nature, but they become truly the voice of the Church, which is joined to that of her heavenly Spouse.

THE RECITATION OF THE DIVINE OFFICE AND OF LITTLE OFFICES IN COMMON BY MEMBERS OF THE STATES OF PERFECTION (No. 84)

There are many of the newer religious congregations, i.e., those founded since the Council of Trent, on whom the obligation of choir is not imposed by fundamental law, but who are still obliged to recite in common the entire Divine Office or some parts of it.

The external form of Office they recite does not differ from that of choral recitation (cf. Code of Rubrics No. 261), but there is a great difference in law between the two cases, one already noticed in the Instruction on Sacred Music and the Liturgy (No. 40).

Keeping these principles in mind there will be no difficulty about the use of the faculty conceded in the Apostolic Letter *Sacram Liturgiam* (No. VI) of omitting Prime and selecting from the Little Hours only that one which is indicated by the time of the day. However, even though it was not strictly necessary, this is expressly stated in order to remove any doubt about it. It follows, then, that if a community is obliged to recite the entire Office in common, the lawful superior may rule that in future only those parts will be said in common which all clerics in major Orders are bound to recite (cf. Constitution, Art. 96), and the rest omitted. Individual members of such communities which continue to recite the entire Office, even though they are not obliged to, should they be absent from some part of it which clerics not bound to choir are not obliged to recite, may freely omit that part. This concerns the gravity of the obligation imposed by the Church. They must still observe religious discipline in this matter, according to the gravity of the obligation placed on them by their constitutions or their superiors.

THE LANGUAGE TO BE USED IN RECITING THE DIVINE OFFICE (Nos. 85-89)

1. This section of Chapter IV begins by confirming the principle contained in the Constitution (Art. 101). If, except for individual cases, Latin is to be retained in the Divine Office, by all clerics, this will be all the more true of choral recitation. The principle is general for the Office recited by clerics.

This is said expressly of clerics. The Constitution does not extend it to all choral recitation, for in § 2, Art. 101 explicit permission is given for nuns and members of institutes dedicated to acquiring perfection, both men who are not clerics and women, to recite the Office in choir in the vernacular with the permission of the respective Ordinary.

2. On the contrary, the authority which concedes to individual clerics the use of the vernacular in the Office derives from a certain extension of the law. This authority was given in the Constitution only to Ordinaries strictly so called, whether local or religious. The Instruction extends this to include also major superiors of non-exempt communities, as was done with the faculty of dispensing or commuting the Office. The reason is the same, the desire to have the same practice in matters of external discipline throughout such communities.

3. The Constitution says that a sufficient reason to allow individual clerics to use the vernacular in the Office is serious difficulty caused by the use of Latin, which keeps them from saying it "properly" (*debite*). This does not mean therefore only insufficient understanding of the text from lack of knowledge of Latin. This would be an easy matter to verify if it were the only condition, and a material condition at that. Rather, as is clear from the reply in the Council by the relator to the votes with reservations, in words quoted in No. 87 of the Instruction, every aspect of the petitioner's condition is to be considered—physical, moral, intellectual and spiritual. At times, despite sufficient material understanding of the text, the Divine Office cannot be carried out "properly" so as to be a real nourishment for piety. This is also suggested by the second paragraph of No. 87 of the Instruction which says that permission for using the vernacular in the Office is for the purpose of "making the recitation of the Divine Office easier and more devout." It would be difficult, not to say impossible, to cite practical examples in this matter. Each concrete case would have to be weighed, and weighed with "magnanimity," to use the expression employed by the relator in the Council.

4. The vernacular translation to be used by those with legitimate permission to read Office in the vernacular, like all vernacular translations of liturgical texts, must be prepared and approved by the com-

petent ecclesiastical authority of the territory. This principle holds for texts that concern the whole Roman Rite.

The question might be raised about the translation of the Office of a particular rite such as the Dominican or Cistercian. The solution given in the Instruction takes account of the decrees of the territorial authority and of the special position in law of such particular rites whose head is the supreme religious superior. The translation must be prepared and approved by the Ordinaries (e.g., provincial superiors), using the text approved by the territorial authority of that language group for parts that are also found in the Roman Breviary, plus a translation of parts that are proper to the particular rite. The entire text when ready should be sent by the supreme superior through ordinary channels to the Holy See for approval.

One translation will be used for the vernacular of the Roman Rite and the particular rite in parts that are common. For the proper parts of the rite the translation will be prepared by the competent religious Ordinaries. The complete work will require the approbation of the Apostolic See.

What holds for the Office holds also for the Missals of such rites, as can be logically deduced.

In fact, it seems that this same norm should be applied, at least as a guiding principle, to the propers of dioceses or religious communities which follow the Roman Rite. In such cases also it belongs to the individual bishop or the religious Ordinary to prepare and approve the vernacular translation into their language of the proper parts of Offices and Masses, using for parts which they have in common with the Roman Missal and Breviary the vernacular translation approved by the episcopal conference of the country, completing it with the parts which are proper and proposing the whole text to the Holy See for approbation.

5. Finally, for the Breviary the same rule is made as for the Missal. Breviaries for use by clerics with lawful permission for this must contain the Latin text in addition to the vernacular. For clerics who when reciting alone use the vernacular should always be able to have the Latin text for reciting in that language, either alone or especially when opportunity offers to say Office in common with other clerics.

CHAPTER V

THE PROPER CONSTRUCTION OF CHURCHES AND ALTARS FOR FACILITATING THE ACTIVE PARTICIPATION OF THE PEOPLE

This chapter, certainly one of the most important parts of the Instruction, is to be read in direct conjunction with Chapter II. That chapter gave the norms for making the Eucharistic celebration an act of the community hierarchically and organically structured. This one gives the fundamental principles for making the place of celebration suitable, by preserving certain features to serve as signs for teaching and moving the faithful.

The chapter is important because it enunciates certain principles which produce fundamental changes in many parts of the present legislation not in purely practical matters but especially in the spirit according to which practical solutions are to be made. If these principles are carefully and generously put into effect with the necessary cooperation between liturgists and craftsmen, churches and their individual parts and features will be most expressive and have great didactic power. It should not be surprising if difficulties are encountered at the beginning. This is in the nature of things when changes are to be made and a new spirit introduced in human affairs. The dialogue must continue, new experiments must be courageously conducted and especially sufficient freedom allowed to permit new solutions to be discovered to meet concrete conditions and circumstances. This seems to be the purpose of the principles proposed in this chapter to achieve a successful renewal of sacred art.

With this in mind let us consider the individual sections of this chapter.

THE ARRANGEMENT OF CHURCHES (No. 90)

Following the letter and spirit of the Constitution, the Instruction lays down two requirements for the construction of new churches or the renovation and adaptation of older churches. They should be suitable for the celebration of divine services, not just in any way at all but "according to the true nature" of the services, i.e., their communal nature, in which the whole body of the congregation has a part, everyone carrying out his own proper function. Then they must also be adapted to secure the active participation of the faithful. Many churches have been constructed without regard for these principles, with the result that, although as works of art they may be valuable or even precious, they do not suit the practical purpose for which a church by its nature is destined.

We shall consider below the individual elements which make a church suitable for fulfilling its purpose. Here we would point out that according to this part of the Instruction, it is clear that a church should be first of all a meeting place where the faithful can worship God by liturgical, i.e., communal prayers. The general arrangement should first of all take this into account as the most important thing, and only secondarily should it make provision for private forms of prayer and the particular devotions of the individual member of the faithful.

This is demanded also by the relationship between the Liturgy and other pious exercises. These should be in harmony with the Liturgy and should lead the minds of the faithful to it, as the Constitution says (Art. 13) when treating of the orderly relationship between both forms of prayer.

THE HIGH ALTAR, LESSER ALTARS, THE DECORATION OF ALTARS (Nos. 91, 93, 94)

As the church edifice is a figure of the spiritual Church, so within the sacred edifice the altar is a figure of Christ himself mystically present in

the midst of his people. The whole liturgy for the consecration of churches and altars is rich in teachings on their spiritual meaning and the honors due to them.

1. From these considerations derive what the Instruction says of *the high altar.*

a) "It shall occupy a place in the sacred edifice which is truly central, so that the attention of the whole assembly of the faithful will spontaneously converge on it." Here "central" does not mean mathematically, but spiritually in the center. "Spontaneously" means immediately, clearly, per se.

The place suitable for the main altar will have to be determined in each case after considering the structure of the whole building, but two conditions must always be born in mind: it should be readily visible from every part of the church, and what is done at it should be easily seen, so as to achieve more conscious and active participation by the faithful. Only if this is done will the altar be truly the "ideal center" and the heart of the whole congregation.

b) To obtain this it is recommended "that it be built away from the wall, so that one may easily go around it and so that on it, it may be possible to celebrate facing the people." For an altar is something that stands independently and has its own proper "personality." This is easily obscured by a superstructure of gradines and by having candelabra and images on it. The faithful often are only capable of conceiving of an altar with all these things piled on it, and not as the one and truly visible table of the sacrifice and the banquet.

Hence the altar should be brought out from the rear wall of the church to a place closer to the faithful, according to the older and more authentic tradition, so that it really is situated between the clergy and the people. In this way it will be possible to celebrate facing them, to the great advantage of pastoral activity if due catechesis accompanies the celebration and the celebrant is well prepared and dignified.

c) The "personality" of the altar will be fittingly brought out if "in choosing the material for the construction and adornment of the altar the prescriptions of the law" are observed. This has not only juridical but also spiritual and pastoral importance. The material prescribed is

founded on the meaning of the altar and not on abstract considerations. The whole liturgy of the consecration of an altar shows this.

It is not without reason that this principle is mentioned. It often happens today that, using modern techniques, attention is given only to making the altar externally costly and precious, and its true meaning and dignity is neglected. The result is that often after so much work and expense, the altar cannot even be consecrated.

But the greatest care must be taken in regard to the adornment of the altar. It is essentially the table of the sacrifice and the banquet. Whatever overshadows this, even though beautiful, or precious or eye-catching, does not make for true edification but is a detriment to true piety and devotion.

d) Of the adornments of the altar the principal place belongs to those things which liturgical law requires to be there at the time of liturgical functions, i.e., the cross and the candlesticks.

According to the most ancient tradition of the Roman Ordines the candlesticks of the acolytes who headed the Introit procession were to be placed on either side of the altar. In this way the table of the altar remained clear and the faithful could see the celebrant and his gestures and the elements needed for the sacrifice. However, in the Middle Ages, when the altar was pushed back to the rear wall of the church, in the back of the sanctuary, the candles were placed on the altar or on the gradines which were erected behind it. When the tabernacle was placed on the altar as well, more gradines were added to serve as its base and the number of candlesticks was increased, not because they were needed but rather for decoration and solemnity.

Now, however, that the altar is returning to the middle of the assembly, it is altogether desirable not only to decrease the number and size of the candlesticks in order to let the faithful see the celebrant and follow the celebration better, but it is better also to place them around the altar rather than on it. This obviously calls for candlesticks which when placed on the floor are large enough and imposing enough to be seen surrounding the altar. Thus with only the cross remaining on the altar, or placed before it like a processional cross, and with the candlesticks harmoniously arranged on either side of it the altar is given its true dignity and becomes more suited for the celebration of sacred

functions, so that the faithful can participate with their eyes as well as with their mind.

This position of the altar in the sacred edifice and the arrangement just described for its adornment is required not only for historical reasons but for pastoral motives and because of the new disposition of rites arising from the general reform, and most especially by the introduction of such new rites as concelebration, which requires that the altar be altogether free—free from the wall so that one can easily go around it, free from superfluous adornment and having on it only the essential significant elements required, viz., the cross, the chalice and the book.

2. The one altar, with the faithful gathered around it and the bishop or his delegate presiding, in the course of time and particularly from the 14th century on came to be surrounded with other altars, at times in great numbers. There were many complex reasons for this, but the result was an improper multiplication of altars to the detriment of the dignity and honor of the main altar. Such altars were often added without any regard for the architecture of the church building and about them flourished different devotions and pious exercises which, with the weakening of liturgical sense and popular participation in the Liturgy, became the center of attention.

Today, with the constant progress of the Liturgical Movement, greater need is felt for restoring proper dignity and honor to the high altar, which should be the only one in so far as this is possible.

Hence, efforts are being made to reduce the number of lesser altars or to remove them altogether unless there is some real need for them. The Instruction suggests this as being very desirable and advantageous. "Lesser altars should be few in number." In fact, in so far as the construction of the church allows, they should be placed in separate chapels, and thus in some sense outside the principal part of the church. This is a practical application of the principle that the assembly of the faithful should be gathered in one body around the altar, without being dispersed or distracted during a celebration of the whole community by private forms of devotion concerned with various mysteries of the life of Our Lord, the Blessed Virgin and the Saints. These norms infuse a new spirit into the present regulations on church construction.

Friendly dialogue between architects on the one hand and liturgists and pastors of souls on the other will lead to new practical solutions which, in turn, through eloquent sensible signs will create a new spirit in the minds of celebrants and faithful alike.

THE SEAT OF THE CELEBRANT AND MINISTERS (No. 92)

Along with the altar the Instruction considers the seat for the celebrant and the ministers as most important for the correct arrangement of liturgical celebrations. Two things are required; that this seat, wherever the structure of the church dictates that it be placed, should be easily seen by the faithful; and that the celebrant may truly appear to be presiding over the whole assembly of the faithful.

The transfer of the presidential seat from the rear of the apse where it was surrounded by the benches of the priests as a symbol of priestly collegiality, to the side of the altar, was first done outside of Italy for various reasons connected with the shift of the altar to the rear wall. In our present churches, which are arranged especially for celebration of the post-Tridentine form of service, only the bishop's throne has a certain prominence, and this looks more like that of a civil leader than of the presiding officer in the Liturgy. The celebrant's seat has lost its true character as a presidential seat. It has been pushed to one side of the altar and given little or no dignity, often being hidden from the sight of the faithful, so that it looks more like a place for the celebrant and ministers to sit by themselves and wait for the longer chants to end. Our celebrations have been so arranged up to now that the celebrant and ministers are only at the bench during such long chants. In Mass without chant the celebrant always remains at the altar. This is the last expression of the loss of dignity and significance which the older tradition had seen in the place occupied by the one who presided over the liturgical assembly.

Now that the Instruction has restored the hierarchical and communal form to all celebrations, it was logical to restore to the celebrant's bench its true meaning and function. Here again cooperation between craftsmen and liturgists will discover appropriate practical solutions.

With the altar brought out from the rear of the apse and closer to the people, the possibility naturally arises of transferring the seat for

the celebrant and ministers behind the altar, at the head of the assembly. Modern techniques can easily overcome the practical difficulties arising especially from the need to hear the celebrant at this distance from the people. The only condition the Instruction stresses is that the celebrant's seat should not have on or around it the adornments proper to the bishop's throne as described in the Caeremoniale Episcoporum. Even in the case that the arrangement of the church and the altar does not allow for adaptation of the place for the celebrant's seat and it must be left at the side, it should still be arranged so that its dignity is apparent and so that it can be clearly seen. This requirement holds for all churches.

It will be easier to achieve this in the construction of new churches and the adaptation of old ones if it is kept well in mind that the presidential seat is a sign and should be treated as a sign which speaks eloquently to the people.

THE RESERVATION OF THE HOLY EUCHARIST (No. 95)

If what the Instruction says on the adornment of altars is new, what it says about the reservation of the Holy Eucharist is strikingly so. However, it fits in well both with tradition and with devotion to the Blessed Sacrament. It should be observed that the rules here given supplant altogether the decree of the Sacred Congregation of Rites on tabernacles, issued June 1, 1957.

1. The law at present in force connects directly and intimately the tabernacle with the altar. Canons 1268 and 1269 prescribe that the Eucharist is to be kept "in an immovable tabernacle placed in the center of the altar."

Pius XII in his address of Sept. 22, 1956, to the members of the first international liturgical pastoral conference held at Assisi firmly called attention to this provision, clearly and sharply rejecting certain abuses which in some places tended to lessen devotion to the Real Presence and to certain pious practices. He stressed the connection between altar and tabernacle. However, he took a favorable view of celebration toward the people, leaving the solution of the problem of how altar and tabernacle should be combined to craftsmen and liturgists.

However, the following year the Sacred Congregation of Rites issued

a decree "On the Form and Use of the Tabernacle" which firmly reasserted as the only solution the law of the Code of Canon Law about having an immovable tabernacle in the middle of the altar, expressly prohibiting tabernacles placed elsewhere than on altars, except where there was an immemorial custom to the contrary. The decree explicitly forbids placing a tabernacle on an altar built facing the people, with the result that if a church had only one altar it had to be constructed in the "traditional" manner, i.e., facing the wall. The reasons given, that the dignity of the tabernacle must be preserved and that celebration facing the people required the celebrant to be seen, while good in themselves, precluded discussion and the possibility of investigating and experimenting with other solutions.

2. Now the Instruction again opens the way to broad possibilities for pastors and architects, leaving to the local Ordinary the judgment in particular cases.

a) It first recalls the rule now in forcè on placing a solid and immovable tabernacle in the center of an altar, the high altar or another one, but in any case one that is truly "outstanding" *(praecellens)*. This allows for the possibility of reserving the Holy Eucharist in a special chapel properly adorned and somewhat separated from the main nave of the church and destined for adoration only. It could, however, also serve for celebrating Mass on weekdays when fewer people attend.

b) Then, even when the tabernacle remains on the altar, permission is given to celebrate facing the people, so long as the tabernacle is "small" and "suitable." For celebration facing the people is not altogether impossible and fruitless if the position and size of the tabernacle are such that they do not impede visibility. This will be all the easier if the provision of Article 55 of the Constitution is observed which recommends that particles be consecrated at each Mass and these be used for the people's Communion. This would mean that there would be few hosts to be kept in the tabernacle, only those required for the ordinary and immediate needs of the faithful. This would in turn allow for reduction in the size of the ciborium and of the tabernacle. Care must be taken, however, that reduction in size does not mean lessening of dignity. It would seem also that the solution of partly sinking the taber-

nacle into the altar table, in order to secure visibility of the celebration, is not a good one and should be avoided.

c) Lastly, there is a third possibility, at least in places where the custom is still in use, or in special cases to be approved by the Ordinary, viz., placing the Blessed Sacrament elsewhere than on an altar. The Instruction says: "according to lawful customs," which means using a tabernacle constructed near the altar in the form of a "sacrament tower" or one set up on the side wall or on the wall behind the altar. There are some beautiful examples of such constructions from the past which with the change of discipline were made into repositories for the holy oils. The Instruction says that individual cases of this kind need the direct approval of the local Ordinary, who will use the services of the diocesan commission for sacred art to find the best solution when churches or oratories are to be built or reconstructed.

Nothing is said explicitly about the place for the tabernacle if it is located outside the altar, and rightly so, for it is necessary to consider in each case the structure, arrangement and style of the church. This is a great opportunity for architects and liturgists to use their talents not only in locating the tabernacle but also in decorating it so that it may be a truly imposing feature of the church.

It must not be thought that this permission for locating the tabernacle outside the altar is a backward step in Eucharistic devotion, or mere antiquarianism. The union between altar and tabernacle certainly arose from an increase of devotion to the Eucharist. But it cannot be denied that separating them can also foster piety by making it possible to see clearly and to venerate the different aspects of the Eucharist. Furthermore this separation can contribute to the honor and devotion directed to the altar itself. With the candlesticks and the cross removed and placed beside the altar and with the tabernacle removed also, the identity or "personality" of the altar stands out more distinctly and its dignity is placed in clearer light. This will make it possible for those devoted to pastoral activity to arouse again in the minds of the faithful that devotion toward the altar which must be considered one of the outstanding forms of Christian devotion in the Middle Ages.

Certainly the step taken in the Instruction regarding the discipline of the reservation of the Blessed Sacrament is a bold one, but it is not

only in accord with the most authentic Christian tradition but also calculated to work to the advantage of piety and pastoral activity.

THE PULPIT (AMBO) (No. 96)

With the celebrations once more hierarchically arranged it becomes necessary to restore also those elements proper to each of the ministers. Just as the seat for the celebrant is to be restored so as to make it truly a "sign" of his ministry, so also the Instruction recommends restoring the "ambo" or pulpit for proclaiming the sacred readings.

In the ancient basilicas ambos served to bring out the dignity of the readings and also made it possible for the assembly to hear the voice of the reader in the church. As arranged up to now our churches took into account the conditions for private rather than communal celebration, and ambos were hardly necessary. The priest stood at the altar, with his back to the people. The subdeacon at solemn Mass stood facing the altar. The deacon when reading the Gospel turned one side to the congregation. All of this is changed by the new arrangements made in the Order of Mass, which goes into effect even before the general reform.

The ambo therefore is no longer to be regarded as a mere decoration, but as something needed for the proper arrangement of the celebration, since the liturgy of the word is to take place away from the altar. The Instruction allows that there may be one or two ambos. It is true that the tradition of the Roman basilicas has two, but the older tradition seems to have had one, and appears thus to be more in keeping with the needs of small churches and non-solemn celebrations. Where there are sacred ministers it is good to keep the distinction between the readings and the different ministers by having separate places also, but where the celebrant alone has to read all the lessons it is better for him to read them along with the intermediate chants from the one ambo. Here also he will preach the homily, recite the Creed with the faithful and preside over the common prayer. Where there is only one ambo it would seem better to locate it on the Gospel side.

What must be provided for in the construction of ambos is that they manifest the dignity of the word of God and that the ministers may be clearly seen and heard. For the ambo is the place from which the word of God is proclaimed from the Scriptures and explained by the voice of

the minister to nourish the faithful. It is, then, another one of the "signs" to be found in our churches.

THE PLACES FOR THE CHOIR, THE ORGAN AND THE FAITHFUL (Nos. 97, 98)

In determining the place of the ministers and of other elements needed for the celebration, the Instruction takes into account the needs of the faithful and in particular of that part of the assembly which exercises a special ministry by singing in liturgical services.

The altar, the celebrant's bench and the ambo are to be constructed so that the whole celebration can be seen clearly, understood as a sign and shared in devoutly. The same should be said also for the places of the faithful. They cannot take their indicated active part which involves movement and gestures unless provision is made for this in the physical arrangements. The faithful are not to be a scattered flock but a well-ordered phalanx. Hence there must be seats or benches so that they can sit or kneel at the times indicated. Visual participation facilitates mental participation.

This reminder in the Instruction is not superfluous but very necessary. Too often rectors of churches do not take sufficient account of the need for providing seats for the faithful, enough light for them to read by, or acoustical aids for them to hear the voice of the celebrant and the ministers, uniformly throughout the building. Yet these are practical requirements for fostering true active participation.

Among the faithful the choir have a special role and place, for they "form a part of the assembled community of the faithful," and indeed a privileged part, for they have a noble office to fulfill. The Instruction on sacred music and Liturgy of 1958 (No. 67) indicated that the organ and the choir should be located near the altar. This allows the singers and the organist to fulfill their roles more easily and to take part in the Mass, also sacramentally. It also makes them more conscious of being part of the assembly, and not a separate, independent part.

Here, then, also a change is called for. The choir and the organ are to be in the front of the church near the altar so that the singers will understand that they are a living part of the community and so that the community will feel closely united to them and led by them to take fuller part in the celebration.

These directives are quite in line with the whole spirit of the Instruction. When they are put into practice great progress will be made toward liturgical renewal.

THE BAPTISTRY (No. 99)

Among the parts of a church which often lack the dignity they should have must be numbered the baptistry. The place given to it and the squalor in which it is sometimes left are hardly calculated to increase reverence for the sacrament there conferred. If it would be too much to hope for the dignity and magnificence of ancient baptistries, still pastoral considerations demand that the baptistry should not be neglected. The Instruction urges that the baptistry be a "sign" of the dignity of the Sacrament of Baptism. This can be achieved by using worthy and precious materials, by providing suitable, clean and beautiful furnishings and appurtenances and by decorating it in such a way that it will be a source of instruction to the faithful. The baptistry must also be suited for communal celebrations of the sacrament, and hence large enough to allow for dignified celebration even when there are many candidates for the sacrament. For pastoral reasons the most important thing seems to be the dignity of the material and the decoration of everything used there. This is a lesson for the faithful and leads them to have devotion and reverence for the place which recalls to them their initiation into Christian life.

In brief, then, this chapter prepares for and arranges the physical structure of the church which is required by a new form and new spirit of celebration. In particular, three concrete points in the church building must be carefully arranged so that it may be a fitting place for sacred functions: the *altar*, the figure of Christ himself present in the midst of his assembled flock, and the place where his sacrifice is renewed, hence the noblest part of the church; the *ambo* from which the mystery of salvation is still proclaimed by the reading of Sacred Scripture and the celebrant's homily; the *seat* for the celebrant, where the pastor, with the authority and in the name of the bishop who is the high priest of the particular church, presides over his flock and the sacred function.

These are clear principles and they have been long awaited and ardently hoped for. Now the liturgical renewal begins by translating

them into practical norms so that they may be willingly accepted as altogether necessary in order to provide a place suited for the new form of celebration.

At the same time, these norms raise completely new problems and difficulties both in building new churches and even more in adapting existing ones, so often built without regard for liturgical principles and in need of considerable adaptation to conform to new liturgical regulations.

For this purpose the formation of craftsmen and priests must be encouraged (cf. Constitution, Art. 127 and 129), so that they may work together to conserve the artistic patrimony of the past even as they adapt churches to new conditions, and to produce new works worthy of our noblest traditions.

CONCLUSION

The work of renewing the Liturgy which must now be taken up is very complex and difficult. The sacred patrimony of the past with a tradition going back over many centuries must be safeguarded. At the same time a new course must be opened with courage in order to make the Liturgy a vital thing which speaks to the men of our day and has meaning and efficacy for them. To this end the "Consilium" or Commission which issues this Instruction, and which is composed of specialists in Liturgy and pastoral science, will continue to work and study with zeal and devotion.

The Instruction, which is the first result of the Commission's efforts, presents certain points to be meditated on especially by priests:

1. The success of the whole work of liturgical renewal depends above all on the liturgical instruction and formation of the clergy and the faithful. The words of Art. 14 of the Constitution are clear on this point: "It would be futile to entertain any hopes of realizing this unless the pastors themselves in the first place become thoroughly imbued with the spirit and power of the Liturgy and become true teachers of it." The general lines of such formation, both scientific and spiritual, are given in the Instruction. They are essential if the clergy is to understand, enter into and live the mystery of Christ through the Liturgy. If they so live they will communicate it also to the faithful.

2. This renewal, as the Instruction says, will come about "gradually and by stages," so that it can be accepted more easily by clergy and faithful alike and be put into effect after due preparation. The sense of each change must be carefully weighed and assimilated. It is not just a matter of making a few changes in rites, forms and ceremonies. What is needed is a new kind and style of celebrating, to express the new spirit which gives life to the whole liturgical renewal. Such a new style can be obtained only by inward persuasion. Unless it is obtained, any renewal, even the best, can fail.

3. The purpose of this entire renewal is, according to the mind of the Council, to nourish Christian life and make it be lived more profoundly. Now, any renewal, and any part of it, is like seed dropped on the earth; it will bear fruit if the ground has been well prepared and the budding plant is tended patiently. Unless pastors' minds have been prepared and constantly nourished by instruction, the best intentions of the Church may be frustrated.

God grant that every flowering of the liturgical renewal may also mean a flourishing of the Christian life of the people of God.

SUMMARY OF THE PRINCIPAL MATTERS PERMITTED OR PRESCRIBED BY THE INSTRUCTION

Having gone through the Instruction point by point, we give here a synopsis of the chief changes which it introduces in rites and ceremonies.

PRINCIPLES TO BE KEPT IN MIND AND OBSERVED

1. "First of all it must be understood by every one that the intention of the Constitution on the Liturgy issued by Vatican Council II was not merely to change liturgical forms and texts but rather to bring about that kind of formation of the faithful and that type of pastoral activity which has its source and culmination in the Liturgy" (No. 5).

2. "The point of this pastoral activity is that the paschal mystery may be expressed in men's lives . . ." (No. 6).

3. "Therefore, even though the Liturgy does not exhaust the entire activity of the Church, nevertheless great care must be taken so that pastoral works be related to the sacred Liturgy and at the same time that liturgical pastoral activity be carried out not as something abstract and separate but in intimate union with other pastoral work" (No. 7).

4. "The general reform of the Liturgy will be accepted more easily by the faithful if it proceeds gradually and by stages and if pastors propose and explain it to the faithful with the necessary instruction" (No. 4).

LITURGICAL FORMATION

A) *The liturgical formation of the clergy*

1. In theological faculties there should be a chair of Liturgy. In seminaries and religious houses of study there should be a special professor of liturgical science (No. 11 a).

2. These professors should be trained at once, and in accordance with Article 15 of the Constitution (No. 11 b).

3. The Liturgy should be taught for a suitable period of time and with the appropriate method, according to Article 16 of the Constitution (No. 12).

4. Liturgical celebrations should be carried out as perfectly as possible, with careful attention to the ceremonies and with the necessary preparation beforehand. During them the clerics should exercise their liturgical functions. The church and the sacred furnishings should be examples of true Christian art (No. 13).

5. For priests already working in the Lord's vineyard liturgical pastoral institutes should be established where possible (No. 11 c).

B) *The liturgical formation of the spiritual life of clerics*

1. In general (No. 14):

a) The Constitution on the Sacred Liturgy is to be put into effect

fully, all the superiors and professors working together in harmony to bring this about.

b) Clerics are to be trained by making available to them meditation books and sermons and by common practice in the customary exercises of Christian piety in accordance with the different seasons of the liturgical year.

2. The Eucharist is to be the center of the whole spiritual life; therefore its celebration (No. 15):

a) is to take place daily, using different suitable forms corresponding to the circumstances of those taking part;

b) on Sundays and other feasts it should be with chant with the participation of all who are in the house, with a homily, the reception of Communion by those who are not priests and the possibility of concelebration by the priests;

c) at least on greater feasts it should be held at the cathedral about the bishop with the clerics taking part.

3. The Divine Office should be another basic means in this formation, hence (No. 16):

a) it is highly recommended that Lauds be said in common or sung every morning as morning prayer, and Vespers or Compline at night as evening prayer, by all, even those who are not obliged to say Office, and with the participation of the superiors as well.

b) clerics in major Orders should be allowed enough time in the day's schedule to say the Office.

c) at least on greater feasts the clerics should sing Vespers in the cathedral.

4. The exercises of piety handed down by law or custom should be held in due esteem but they should be in harmony with the sacred Liturgy and take account of the liturgical seasons (No. 17).

C) *The liturgical formation of members of institutes dedicated to acquiring perfection*

The liturgical formation of members of such institutes, both men and women, must be given careful attention, on the same lines as indicated for clerics (No. 18).

D) *The liturgical formation of the faithful*

The liturgical formation of the faithful and their active participation should be taken care of by pastors of souls "in accordance with their age and condition, their way of life and standard of religious culture." Special liturgical formation is to be given to those who are members of lay religious associations (No. 19).

THE COMPETENT AUTHORITY IN LITURGICAL MATTERS

1. The regulation of the sacred Liturgy belongs to the authority of the Church alone. Therefore no one else shall proceed in this matter on his own authority (No. 20).

2. The bishop should regulate the Liturgy in his diocese according to the norms and the spirit of the Constitution on the sacred Liturgy, the decrees of the Apostolic See and those of the national episcopal conference (No. 22).

3. The national or supernational (No. 23) episcopal conference can regulate the Liturgy in their dioceses according to the prescriptions of the Constitution on the sacred Liturgy. Legitimately convoked and convened (No. 25, 26), with the deliberative vote of those who have the right to attend (No. 24, 27), it can issue decrees with a two-thirds majority of secret ballots (No. 28). Decrees which require the approbation, i.e., confirmation of the Apostolic See (No. 29, 30) should be transmitted to it and should be promulgated and put into effect only after receiving it (No. 31).

Worthy of special mention among the matters to be passed on by the episcopal conferences are: the introduction of the use of the vernacular into the Mass (No. 57) and into the rites of the sacraments and sacramentals (No. 61); consequently also the approval of vernacular translations (No. 40, 82) and of the melodies for the celebrant and the ministers (No. 42).

4. Only the episcopal conference can put into effect by legitimate decrees what is committed to them for application in the Instruction (No. 10).

5. In the decrees of the episcopal conference the time should always be indicated when they go into effect, allowing a reasonable lapse of time so that the faithful may be instructed on the matter (No. 10).

SOME GENERAL NORMS REGARDING LITURGICAL CELEBRATIONS

1. When the choir or the people sing or recite the parts proper to them, these are not recited privately by the celebrant (No. 32).

2. The lessons read by the competent minister or assistant are not said privately by the celebrant (No. 33).

3. The individual bishops or the episcopal conferences are to see to the enforcement of the regulation in the Constitution forbidding special favor to private persons (No. 34); furthermore pastors of souls shall endeavor to make evident the equality of all in liturgical services and to avoid the appearance of money-seeking (No. 35).

4. Salutations to the choir by the celebrant and ministers should be made only at the beginning and at the end of sacred functions (No. 36 a).

5. Except for those who are of episcopal rank the clergy should be incensed together, with separate incensation directed only to the main parts of the choir (No. 36 b).

6. The only altar incensed is that at which the liturgical function is taking place (No. 36 c).

7. The kissing of hands and of objects presented or received shall be omitted (No. 36 d).

THE USE OF THE VERNACULAR

Although the rules for this are contained in the individual chapters, we present them here again for convenience.

1. *At Mass and in the administration of the sacraments and sacramentals* the vernacular may be introduced within the limits indicated (No. 57 for the Mass and No. 61 for the sacraments and sacramentals). This may be done by the episcopal conferenee for each country, the decrees to be approved, i.e., confirmed, by the Apostolic See (Constitution, Art. 36 and 63).

2. In the Divine Office the use of the vernacular can be permitted:

a) only by the Apostolic See for choral recitation by clerics (No. 85);

b) by the competent superior for choral recitation by nuns and by non-clerical men and by women members of institutes dedicated to acquiring perfection (Constitution, Art. 101, § 2).

c) Ordinaries or major superiors of non-exempt clerical religious or of clerical societies living in common without vows (No. 86) can allow the vernacular for private recitation to their own subjects in individual cases, i.e., to those "for whom the use of Latin is a grave obstacle to their reciting the Office properly," "so as to make the recitation of the Divine Office easier and more devout" (No. 87).

3. For *Little Offices* approved for performing the public prayer of the Church permission for the vernacular can be granted by the individual's Ordinary or major superior (No. 83).

N.B.—The vernacular translation to be used, even in Little Offices, is to be approved by the episcopal conference in each country, the decrees being approved, i.e., confirmed by the Apostolic See (No. 30, 82, 88; Constitution, Art. 36, 101).

Vernacular translations of rites other than the Roman are to be prepared and approved by the respective Ordinaries of the same language, using for the parts shared in common with the Roman Rite the translation approved by the territorial authority and then proposed to the Apostolic See for confirmation (No. 88).

THE RITE OF THE MASS

(To give an idea of the principal variations introduced in the Mass we give here an outline of the various forms of celebration).

A) Changes in *Mass privately celebrated.*

1. In the prayers at the foot of the altar Psalm 42 is omitted.

2. The prayer over the offerings (formerly the 'Secret') is said aloud, without *Oremus* preceding it. The celebrant turns to the Preface after *Amen* has been answered to this prayer. The Preface begins with ℣.*Dominus vobiscum.*

3. The Doxology at the end of the Canon is said aloud, without making the signs of the cross with the Host but holding chalice and host elevated throughout until *Amen* has been answered to *Per omnia saecula saeculorum.* The celebrant then puts down the chalice, covers it and genuflects.

4. The prayer after the Pater noster is said aloud but still with the sign of the cross made with the paten and with the breaking of the Host during its conclusion.

5. The sign of the cross is not made with the Host when saying "The Body of Christ" at the distribution of Holy Communion.

6. The last Gospel is omitted; the prayers after Mass are suppressed.

N.B.—In Mass celebrated privately the use of Latin throughout all its parts remains obligatory.

B) *Read Mass celebrated with people in attendance*

1. The parts of the Proper (antiphon for the Introit, Offertory and Communion with their respective psalms, and the chants between the lessons) are not said privately by the celebrant if the people recite or sing them.

2. The parts of the Ordinary (Kyrie, Gloria, Credo, Sanctus-Benedictus and Agnus Dei) can be recited by the celebrant together with the people.

3. In the prayers at the foot of the altar Psalm 42 is omitted.

—the *lector,* making the proper reverence to the altar and the celebrant if necessary, reads the Epistle at the ambo (pulpit) or at the altar rail, and also the intervening chants if necessary.

—the *deacon* or other priest, during the reading of the chants after the Epistle goes to the altar and kneeling there says *Munda cor meum,* etc. He then approaches the celebrant, who rises and blesses him as at solemn Mass. He then reads the Gospel at the ambo or altar rail. Afterwards he gives the Gospel book to the celebrant to kiss.

4. The lessons, intervening chants, homily, Credo and prayer of the faithful:

a) *If there is a lector, deacon or other priest present:*

—the *celebrant,* after the collect, goes to the bench and there listens to the lessons and the intervening chants.

—the *celebrant* delivers the homily at the ambo or altar rail, recites the Creed along with the people, presides over the prayer of the faithful, and then goes up to the altar, kisses it and performs the rites of the Offertory as usual.

b) *If only a lector assists:*

—the *celebrant* after the collect goes to the bench and, seated there, listens to the Epistle and, if necessary, the chants.

—the *lector,* after making the proper reverences to the altar and the celebrant when these are necessary, reads the Epistle at the ambo or altar rail, and also if necessary the chants that follow it;

—the *celebrant,* during the reading of the *Alleluia* and its verse, or toward the end of the other chants that follow the Epistle, goes before the lowest step of the altar and there bows low to recite the *Munda cor meum;* he reads the Gospel at the ambo or altar rail and then kisses the book. Standing there he also delivers the homily, recites the Creed with the people and presides over the prayer of the faithful. He then goes up to the altar, kisses it and performs the rites of the Offertory as usual.

c) *If a lector, a deacon or another priest does not assist:*

—the *celebrant,* after the collect reads the Epistle at the ambo or the altar rail or at the altar itself (but in any case, facing the people), and if necessary also the chants that follow it. He then turns toward the altar and bows low to recite the *Munda cor meum.* He then turns around to the people again, reads the Gospel and kisses the book. Standing there he also delivers the homily, recites the Creed with the

people and presides over the prayer of the faithful. He then goes to the middle of the altar, kisses it and performs the rites of the Offertory as usual.

N.B.—When the celebrant alone reads all the lessons, he can do everything (lessons, and chants, homily, Creed and prayer of the faithful) in the one pulpit or ambo or in the one place at the altar rail.

5. The prayer over the offerings (formerly the "Secret") is said aloud, without *Oremus* before it. The celebrant turns to the Preface after ℟. *Amen* has been answered to this prayer. The Preface begins with ℣. *Dominus vobiscum.*

6. The Doxology at the end of the Canon is said aloud, without making the sign of the cross with the Host but holding chalice and Host elevated throughout until *Amen* has been answered to *Per omnia saecula saeculorum.* The celebrant then puts down the chalice, covers it and genuflects.

7. The Pater noster can be said in the vernacular with the faithful.

8. The prayer after the Pater noster is said aloud but still with the sign of the cross made with the paten and with the breaking of the Host during its conclusion.

9. The sign of the cross is not made with the Host when saying "The Body of Christ" at the distribution of Holy Communion.

10. The last Gospel is omitted; the prayers after Mass are suppressed.

N.B.—The vernacular can be used only for those parts for which the episcopal conference of the country has sanctioned its use. In other parts, whether said aloud or secretly, Latin must be retained.

C) In *sung Mass* ("Missa cantata"), besides what was said above for read Mass with the people attending, the following should be noted:

1. Incense can be used as it now is according to the rubrics of the Missal. However, except for those of episcopal rank, the clergy should

be incensed together, with separate incensing only of the main parts of the choir.

2. If the lessons are proclaimed in the vernacular, for lack of a properly approved melody they may be read without chant (No. 51).

3. The intentions for the sung prayer of the faithful can be pronounced by a competent minister or assistant (No. 56).

4. The Pater noster can be sung by the faithful along with the priest either in Latin, or, if the territorial authority has so decreed, in the vernacular according to melodies approved by the same authority.

5. The prayer after the Pater noster should be sung or said aloud.

N.B.—The vernacular can be used in those parts for which its use has been decreed by the episcopal conference of the country. In other parts whether said secretly or aloud or sung, Latin must be retained.

New melodies for vernacular parts to be sung by the celebrant or ministers must be approved by the competent territorial authority (No. 42).

D) *In solemn Mass:*

1. The parts of the Proper (antiphon for the Introit, Offertory and Communion with their psalms, and the chants between the lessons) are not said privately by the celebrant when they are sung by the choir or the people.

2. The parts of the Ordinary (Kyrie, Gloria, Credo, Sanctus-Benedictus and Agnus Dei) are not said privately by the celebrant when the choir or the people sing them, but the celebrant can sing them with the people or the choir (if he knows the melody), or simply listen to them.

3. In the prayers at the foot of the altar Psalm 42 is omitted.

4. The lessons, the intervening chants, the homily, Credo and prayer of the faithful:

a) after the collect the *celebrant and ministers* go to the bench.

b) The *subdeacon* takes the Epistle book to the ambo or altar rail and reads the Epistle; after finishing it, he takes the book to the celebrant who, still seated at the bench, gives him a blessing.

c) The *deacon,* after incense has been imposed, kneels before the altar and says the *Munda cor.* He then goes before the celebrant, who stands to give him the blessing. He sings the Gospel at the ambo or altar rail. Afterwards the subdeacon brings the Gospel book to the celebrant to kiss and the deacon incenses the celebrant.

d) The *celebrant* delivers the homily at the ambo or altar rail. He then intones the Credo at the bench and he may sing it with the choir or the people. He presides over the prayer of the faithful at the bench or ambo or altar rail or at the altar itself. Afterwards he goes up to the altar and performs the rites of the Offertory as usual.

5. If the lessons are proclaimed in the vernacular, for lack of a properly approved melody they may be read without chant (No. 51).

6. The intentions for the sung prayer of the faithful can be pronounced by a competent minister or assistant (No. 56).

7. The subdeacon does not use the humeral veil but brings the chalice to the altar covered with the regular chalice veil and the burse with corporal. After pouring water into the chalice he goes to the celebrant's left and assists in the incensation of the altar. The paten is left on the altar as at low Mass. The subdeacon incenses the Holy Eucharist at the elevations.

8. Except for those of episcopal rank the clergy are incensed together, with separate incensing only of the main parts of the choir.

9. The prayer over the offerings (formerly the "Secret") is sung in the tone of the oration, including the ending *Per omnia saecula saeculorum.* ℟. *Amen.* The melody proper to the Preface begins with *Dominus vobiscum.*

10. The Doxology of the Canon is sung to the melody of the solemn or ferial Preface, omitting the signs of the cross with the Host, and while holding the chalice and the Host somewhat elevated until *Amen* has been answered to *Per omnia saecula saeculorum*. The celebrant puts the chalice down and genuflects only after the response *Amen*.

11. The Pater noster can be sung by the faithful along with the priest either in Latin, or, if the territorial authority has so decreed, in the vernacular according to melodies approved by the same authority.

12. The prayer after the Pater noster is sung or recited aloud and the sign of the cross is made with the paten during it and the breaking of the Host during its conclusion.

13. The sign of the cross is not made with the Host when saying "The Body of Christ" at the distribution of Holy Communion.

14. The last Gospel is omitted.

15. Salutations to the choir by the celebrant and ministers are made only at the beginning and at the end of Mass, if the choir is already present or if they remain afterwards.

N.B.—The vernacular can be used for those parts for which its use has been decreed by the episcopal conference of the country. In other parts, whether said secretly or aloud or sung, Latin must be retained.

New melodies for vernacular parts to be sung by the celebrant or ministers must be approved by the competent territorial authority (No. 42).

CONFIRMATION ADMINISTERED DURING MASS:

A) *If the bishop also celebrates the Mass:*

1. The Mass may be a II class votive Mass of the Holy Spirit.

2. After the Gospel the bishop delivers the homily.

3. Before Confirmation is conferred, it is fitting that the candidates

renew their baptismal promises, unless they already did this before Mass.

4. Confirmation is conferred according to the rite of the Roman Pontifical. However, only a single sign of the cross is made at the words: *In nomine Patris, et Filii, et Spiritus Sancti,* which follow the form *Signo te.* The bishop remains vested as he was for Mass.

B) *If someone else celebrates the Mass:*

1. The Mass may be a II class votive Mass of the Holy Spirit.

2. It is fitting that the bishop assist at the Mass as prescribed for conferring Confirmation. The color can be that of the Mass or white.

3. After the Gospel has been read the celebrant goes to the bench and remains there until Confirmation has been conferred. The bishop delivers the homily.

4. Before Confirmation is conferred it is fitting that the candidates renew their baptismal promises, unless they already did this before Mass.

5. Confirmation is conferred according to the rite in the Roman Pontifical. However, only a single sign of the cross is made at the words: *In nomine Patris, et Filii, et Spiritus Sancti,* which follow the form *Signo te.*

6. After Confirmation has been conferred, the celebrant resumes the Mass.

THE CONTINUOUS RITE FOR ANOINTING THE SICK AND FOR VIATICUM

When the Anointing of the Sick and Viaticum are administered together, unless the particular ritual already contains the continuous rite, it goes as follows (No. 58):

1. The sprinkling and the prayers on entering (from the Rite of Anointing, Title VI, Chapter 2, Nos. 3-5).

2. The sacramental confession of the sick person, if necessary, or the general confession (Confiteor) (*ibid.* No. 6).

3. The Anointing of the sick person (*ibid.* Nos. 7-12).

4. The Apostolic Blessing with plenary indulgence at the point of death if this should be given on this occasion (Title VI, Chapter 6, No. 6, but without Confiteor and its absolution).

5. Viaticum (Title V, Chapter IV, Nos. 18-22).

THE RITE OF MATRIMONY

A) *Matrimony Celebrated within the Mass:*

1. If the one priest celebrates the Mass and assists at the marriage:

a) Unless the rubrics do not allow it, the votive nuptial Mass is said, even in "forbidden" times. It is at least commemorated.

b) After the Gospel the celebrant delivers the homily.

c) After the homily the marriage is celebrated.

d) After the *Pater noster* and again before the *Placeat,* the celebrant imparts the respective nuptial blessing, even in "forbidden" times and even though one of the spouses is contracting a second marriage.

2. If one priest celebrates the Mass and another assists at the marriage:

a) Unless the rubrics do not allow it, the votive nuptial Mass is said, even in "forbidden" times. It is at least commemorated.

b) After the Gospel the celebrant of the Mass goes to the bench and remains there until after the marriage rite is ended.

c) The priest who assists at the marriage wears surplice and white stole, and if it is customary also the cope. He delivers the homily and celebrates the marriage rite.

d) When the marriage rite is ended, the celebrant resumes the Mass. After the *Pater noster* and again before the *Placeat* he imparts the respective nuptial blessing, even in "forbidden" times and even though one of the spouses is contracting a second marriage.

B) *Matrimony Celebrated outside of Mass*

1. A brief admonition or introduction is given before the celebration of the marriage. This can be spoken by the commentator.

2. The Epistle from the nuptial Mass is read. This may be followed by the singing of a sort of "Gradual" chant between the lessons. The Gospel from the nuptial Mass is read.

3. The homily is delivered. It should be based on "the sacred text."

4. The celebration of marriage.

5. The prayer of the faithful, according to the formula approved by the local Ordinary. In it supplications are made also for the spouses.

6. The nuptial blessing is always to be given, even in "forbidden" times and even though one of the spouses is contracting a second marriage. The formula used is that given in the Roman Ritual (Title VIII, Chapter 3) unless there is a different one in the particular ritual.

N.B.—What is here said about the celebration of Matrimony during or outside of Mass, and about always imparting the nuptial blessing, applies to a wedding between two Catholic parties. No change is made in the present discipline concerning mixed marriages.

C. Braga, C.M.

INDEX

INDEX FOR CONSTITUTION AND COMMENTARY

Italic numerals refer to paragraphs of constitution.
Other numerals refer to pages of commentary.

Abbot, Blessing of, concelebration permitted at, *57,* 152

Adaptation of Christian worship, 105, 107; in mission regions, *37 ff.* 102

Altars, *128*

Ambo, 138

Announcements, 111

Anointing of sick, time for receiving, *73,* 178; order of, 179-180; rite of, *75,* 180-181

Apostolic See controls liturgy, *22,* 84-85

Approbation and promulgation, formula of, 51

Art, sacred, *122,* 271; commission for *46,* 128, 268-270; requirements of *124,* 274-275; schools of, 277-278

Art, works of, preservation of, *123, 126,* 278-279

Artists, formation of, *127,* 276-277

Baptism, rites for, to be revised, *66,* 165-167-172; of infants, *67,* 170-171; shorter order of, on missions, *68,* 171-172

Baptismal Promises, *71,* 23

Baptismal water, blessing of, *70,* 173

Baptistery, *128*

Bible services, *35,* 109

Bishop as High Priest, *41,* 123-125

Bishops, and control of Liturgy, *37 ff.,* 86; national body of, and adaptation of Liturgy, 101, 105; and the vernacular, 114, 115, 116, 117, 120, 122

Books, liturgical, revisions of, *25, 31, 38, 40,* 88, 105, 104

Buildings, sacred, new, to be adapted to liturgical functions and participation of faithful, *124, 128,* 272 ff.

Burial of Dead, revision of, *81, 82*

Calendar, revision of, *41,* 285-288

Canons, Orders of, *95*

Catechists, *68,* 23

Catechumenate for adults, *64,* 167-168; and mission regions, *64,* 168-169

Cathedral Chapters, *95*

Celebrant, 93, 94

Celebration, common, *27,* 92

Chants, singing of, *30,* 93

Choirs, *29,* 93, *114*

Christ, the Person and redemptive work of, *3,* 63; continuation of, through the Church, 65; special presence and operation of, 67

Church, and separated Christians, 54; a sacrament, *3,* 65

Church, Roman Catholic, 59

Civil authorities, honors shown to, *32,* 95

Clerics, not bound to choir, *96,* 223; and sacred art, *128, 129,* 279

Clergy, liturgical education of, *17,* 79

Collegiate Chapters, *95,* 222

Color for burial of dead, and tradition, *81,* 25

Commentators, *29,* 110

Commission on Sacred Art, *46,* 46

Commission on Sacred Liturgy, *45,* 46

Commission on Sacred Music, 46

Commissions, Diocesan, on Art, *126,* 276

Communal celebration, *26, 27,* 92

Communion under both species, *55,* 142-143

Communities obliged to choral office, *95,* 221

Compline, *89,* 27

Composers of music, *121,* 255

Concelebration, *57, 58,* 144-154; Rite of, 153-154

Conferences, national (territorial) participants and voting in, 48

Confirmation, revision of, *71,* 173-174

Council, intention of, *1,* 52; motive for, 53

Culture of peoples and Liturgy, *37,* 100, 101

Customs, *13,* 7; *77,* 24; *107,* 32

Deacon, 93; and word of God, *35,* 13

Devotions, popular, *13,* 75

Diocese, liturgical life of, *41,* 123

Dispensation from Office, *97,* 47

Divine Office, nature of, *83,* 203-207; purpose of, *84, 88,* 205-207; *101;* use of vernacular in, *101,* 120-122; as personal prayer, *90,* 214-215; time of performing, *94,* 218-220; choral obligation of, *95,* 220; commutations and dispensations, *97,* 223; recited by members of Institutes, 98, 224; in choir and in common, *99,* 224-225; participation by faithful in, *100,* 225

Dominican Rite, 57, 58

Easter, and calendar reform, 41, 285, 286, 287, 288

Episcopal Conferences, *39, 40,* 86

Eucharist, the most sacred Mystery of, *47,* 135; center of Liturgy, 73

Experiments, preliminary, 106

"Extreme unction," time for receiving, *73,* 178-181

Faithful, and the Liturgy, *10-12,* 93; active participation of, *30, 31,* 94, 97

Feasts of Our Lord, *108,* 236-237

Feasts of saints, *108-111,* 241-242

Funerals, *81,* 192-193

Furnishings, sacred, *122-130,* 38-40; disposal of, *126,* 39; adaptation of, *128,* 40

Godparents, *67,* 170-171

Gregorian Chant, *116, 117,* 248; and the vernacular, 245-247; typical edition of, *171,* 248-249

Holy Week, reformed rite of, 93
Homily, the, *52,* 47, 110-111
Honors in the Liturgy, *32,* 95
Hours, sequence of, *88,* 207-208; minor, *89,* 213-214
Hymns, *93,* 217
Images, sacred, moderation in use of, *125, 128,* 275-276
Infants, Burial of, 193
Initiation, *65,* 22; *71,* 23
Innovations, *23,* 10
Insignia, pontifical, *130,* 280
Institute for Pastoral Liturgy, *44,* 128
Instruction, liturgical, of the faithful, *14,* 79
Instrumental music, *120,* 253, 254
Latin language, *36,* 112, 113, 118; and Divine Office; *101,* 120
Lauds, *89,* 207, 208, 209
Laying on of hands, *76,* 181-184
Lectionary, new, 140
Lectors, *29,* 93
Lent, *109,* 237-239; and Penance, 239
Liturgical actions, excellence of, *7,* 67
Liturgical Commission, Diocesan, *44,* 127, 128; Territorial, *44,* 127
Liturgical life, promotion of, *41,* 82
Liturgical Year, nature of, 228; mystery of Christ in, *102,* 228; The Blessed Virgin Mary in, *103,* 230; feasts of saints in, *104,* 230; instruction of faithful in, *105,* 231-232; Paschal, Mystery in, *107,* 235
Liturgy, nature of, *5,* 62; reform of, *21,* 83; restoration and fostering of, 56; meaning of, 68; efficacy of, 69; relationship of earthly to heavenly, 71; summit and source of life of Church, 72; communal nature of, *26,* 89; hierarchical nature of, 90; pastoral nature of, 95; didactic nature of, *33, 34,* 99
Lives of the saints, *92,* 217
Marriage rite, see Matrimony.

Martyrdom, accounts of, *92,* 217

Mary, Church honors, *103,* 230

Mass, revision of, *50,* 109-111; hearing of, 111; use of vernacular in, *54,* 116, 117

Matins, *89,* 207, 210-212

Matrimony, revision of rite, *77, 78,* 185-188; temporary order to be observed, 47; celebration of, *78,* 186-188

Ministers, role of, *28,* 93; proper training of all, 94

Missionaries, and native music, *119,* 251

Missions and the Liturgy, *38-40;* 102, 104

Monastic Rite, 57, 58

Monks, Orders of, *95,* 221

Musical instruments, *120,* 252-254

Music, Sacred, Commission for, *46,* 128; nature of, *112,* 244; and participation of faithful, *113, 114,* 245; in Seminaries, *115,* 247-248; popular religions *118,* 249-251; instrumental, 120, 253; composing of, *121,* 255

Mystical Body of Christ, *5,* 89, 224-225

Mythology to be removed from hymns, *93,* 28

None, *89*

Novitiates, teaching of music in, *115*

Nuns, Orders of, *95;* and the vernacular in Divine Office, 121

Offertory procession, 138

Office, short, 47

Order of Mass, *50-56,* 137

Orders, sacred, *76,* 181-185

Ordination rites, revision of, *76,* 181-185

Organ, pipe, *120,* 253; electrophonic, 254

Parish, liturgical life in, *42,* 125

Participation, active of faithful, *14, 48,* 74, 136; necessity and kinds, 90-91; promoting, *30, 31,* 94

Paschal Mystery, The, *5-9,* 64-66

Pastoral-liturgical action, promotion of, 43; need for, *19,* 96, 97

Pastors, and instruction of faithful, *18;* liturgical instruction of, 83; and the Parish, *42,* 125-126
Penance, revision of, *72,* 175-177
Perpetual Calendar, 41, 285 ff
Persons, respect of, *32,* 95
Piety, cultivation of, *13,* 75
Pious exercises and the Liturgy, *13,* 75-79, 231-232
Polyphony permitted, *116,* 36
Pontificale Romanum, new rite for concelebration in, *58,* 20; revision of Consecration of Virgins in, *80,* 25
Pontificals, reservation of, *130,* 40
Prayer, The Common, *53,* 140-142
Prayer, efficacy of, 71
Prayer of Faithful, *53-54,* 138
Presence of Christ in His Church, *7,* 67
Priesthood of Christ, *7,* 89-90
Priests attend Bishop at cathedral, *41,* 15
Prime suppressed, *89,* 47, 212
Profession, Religious, *80,* 191
Professors of Liturgy, *15, 16,* 79, 80
Psalms, The, *91,* 216-217
Radio, transmission of rites by, *20,* 98
Readings in the Mass, *51,* 139-140; in Office, *92,* 217
Reception into Church, *69,* 172
Reform of Liturgy, purpose and necessity of, *3, 49,* 83, 136; object of, 83; criteria of, 84
Reform, norms of, *3,* 87, 88
Relics, *111,* 33
Religious Houses of Studies, Liturgy in, *16, 17,* 46, 81, 82; teaching of music in, *115*
Religious profession, revision of, *80,* 191
Rites, all, regulations applying to, *4,* 57; equality of, 58
Rituals, new, *63,* 164

Roman Rite, *3, 38,* 103
Sacramentals, the, *60,* 163-164, 188-190
Sacraments, the other, *59,* 162-163
Scripture, Sacred, and Liturgy, *24* 107-109
Seminaries, Liturgy in, *16, 71,* 46, 81, 82; teaching of music in, *115,* 247; and sacred art *129*
Sermon in the Liturgy, *35,* 110
Servers, *29,* 93
Sext, *89*
Singing, religious, by people, *118;* and the vernacular, 118
Solemn Mass, 118
Subdeacon, 93
Sunday, *106,* 232-234; and revision of calendar, 41
Sung Mass, 118
Tabernacle, *128*
Television, transmission of rites by, *20,* 98
Terce, *89*
Territorial ecclesiastical authority, competent, *22, 40, 44,* 44, 127-128
Theandrism of the Church, 54
Traditions of peoples and Liturgy, *37,* 100, 101
Veneration of saints, *108-111,* 240-242
Vernacular language, *36, 63, 101,* 47, 112, 113, 114-116; in revised books, *38,* 104; in Masses, *54,* 116-118; in sacraments and sacramentals, *63,* 118-120
Vespers, *89, 100,* 209
Vestments, *128*
Vigils, Bible Services on, *35,* 12
Virgins, Consecration of, *80,* 25, 190-191
Word of God, celebration of, *51-54;* 110

INDEX FOR INSTRUCTION OF SACRED CONGREGATION OF RITES AND COMMENTARY

Italic numerals refer to paragraphs of instruction.
Other numerals refer to pages of commentary.

Abbots, *24*

Administrators, Apostolic, *24*

Altar, main, *91,* 398-402; minor, *93,* 401; ornamentation of, *94,* 400

Ambo, *49, 52,* 358, *96,* 406

Anointing of sick, continuous rite for, *68,* 380-381

Apostolic See, and liturgical books, *21;* and territorial bodies, *22, 23,* 345; and their meetings, *24-31,* 344, 345

Ashes, blessing of, *76,* 385

Authority, competent, in liturgical matters, *20-31,* 344-346

Auxiliary Bishops, *24,* 345

Baptism, supplying omissions in, *62, 63,* 378-379

Baptistry, *99,* 408

Bishops, and sung Mass, *48l,* 362-363

Blessings, reserved, now permitted to priests, *77,* 385-386

Books, liturgical, dignity of, *40e,* 352

Breviaries to have Latin with vernacular, *89,* 396

Candles, blessing of, *76,* 385

Candlesticks, *94,* 400

Catechesis and Liturgy, *7,* 334

Cathedral, clergy assembled around Bishop in, *16,* 340

Celebrant and ministers, seat for, *92,* 402-403

Celebrant and parts said by others, *32,* 346, 359

Chants, intervenient, *50, 52a,* 359

Choir, place for, *97,* 407

Choir, those bound to obligation of Divine Office in, *78,* 358

Churches, arrangement of, *90,* 398

Clerics, liturgical formation of, *11,* 336-337; and liturgical functions, *13,* 337; spiritual formation of, *14-17,* 338; and sacramental Communion, *15,* 340; and the cathedral, *16,* 340; and the Divine Office, *16,* 341; and exercises of piety, *17,* 341

Coadjutor Bishops, *24,* 345

Commission, diocesan, liturgical, *47,* 356-357

Commission for implementation of Constitution, *2,* 327

Commission, Liturgical, of Bishops, *44-46,* 353-356

Communion, Holy, formula for distribution of, *48i,* 369; repeating on same day, *60,* 372

Compline as evening prayer, *16,* 341

Concelebration in seminaries, or house of studies, *15,* 340

Confirmation, *64-67,* 379-380

Conventual Mass, *78a,* 388

Cross, *94,* 400

Deacon, and celebration of Word of God, *37-39,* 348-350

Deacon only, sung Mass with, *48k,* 362; at solemn Mass, *52a,* 362; and Common Prayer, *50, 56,* 367

Dispensing from Divine Office, *79,* 390-391

Distinctions of persons, avoiding, *34-35,* 346-347

Divine Office and clerics, *16,* 341; and those in sacred orders, *16;* by those bound to choir, *78,* 388-390; language to be used, *82, 83,* 394-396

Doxology at end of Canon, *48f,* 360

Education, liturgical, of clergy, *11-13,* 335

Embolism, the, 48h, 360-361, 371

Episcopal consecration, imposition of hands in, *69,* 381-382

Exercises of piety, and clerics, *17,* 341

Exorcisms, omission of, *62, 63,* 378-379

Faithful, liturgical formation of, *19,* 343; places of, *98,* 407

Groups, respect for role of, *32-33,* 346
Holy Eucharist, reservation of, *95,* 403-405; center of formation of clerics, *15,* 339
Homily, *53-55,* 363-366
Houses of study, see Clerics.
Incensations, *36,* 347
Individuals, respect for role of, *32-33,* 346
Institutes, members of, and liturgical formation, *18,* 303; and Divine Office, *84,* 394
Instruction of Sacred Congregation of Rites, 297- 326; summary of 410-424
Kisses of hand and objects, *36d,* 347
Last Gospel, *48j,* 361
Lauds, as morning prayer, *16,* 341
Leonine prayers, 48j, 361
Little Offices, *80-83,* 391-394
Liturgy, chair of, *11a,* 336; teacher of, *11a,* 336
Liturgy, nature of reform of, *4, 5,* 332; and the activity of the Church, *7,* 334
Lord's Prayer, *48g,* 360
Mass, daily, for clerics, *15,* 340; in cathedral, *15,* 340; rite of, *48-52,* 358-363
Mass facing the people, *95,* 403
Matrimony, rite of, *70-75,* 382-385
Meetings of Bishops, calling of, *25,* 345; order of, *26;* votes of, *28;* acts of, *30,* 345; and vernacular, 30b
Melodies, new, *42,* 351, 353
Missals to contain Latin and vernacular, 57c, 371-372
Munda Cor Meum, 50, 52cd
Nuptial blessing, *73, 74d,* 383, 384
Offertory procession, *32-33,* 360
Offices, short, *80-83, 84,* 391-394
Ordinaries, local, *24,* 345

Organ, place of, *97,* 407
Paschal Mystery and Christian life, *6,* 333
Pastoral-liturgical activity, *6,* 333
Pastoral-liturgical institutes, 11c, 336
Pastors, and liturgical formation of faithful, *19,* 343-344
Paten, *48d,* 363
Prayer, The Common, *56,* 350, 355, 366-368
Prayers at foot of altar, *48c,* 361
Prefects Apostolic, *24*
Prelates *Nullius,* 24
Prime, *84,* 394
Professors, preparation of, *11-19,* 335
Pulpit, see Ambo.
Religious, liturgical formation of, *18,* 342
Residential Bishops, *24*
Sacramentals, *61c, 76-77,* 385-387
Sacraments, *61ab, 62-75,* 376-387
Salutations to choir, *36a,* 347-348
Sanctuary, *91*
Schola, parts pertaining to, *32, 48a;* place of, *97*
Secret prayer, *48e,* 360
Simplification of rites, *36,* 347-348
Subdeacon at solemn Mass, *52a,* 362
Sunday Mass in seminaries, *15,* 340
Sung Mass in seminaries or houses of studies, *15,* 340
Superiors, Major, and dispensing from Divine Office, *79,* 390-391
Territorial ecclesiastical authority, competent, *10*; and Apostolic See, *21, 23,* 344-345, *44,* 354-356
Time to be devoted to liturgical courses, *12,* 337
Vernacular translations, *40-43,* 350-353; in Mass, *57-59,* 368-372; in other sacraments and sacramentals, *61,* 376-378; in Divine Office, *82,* 393, *86, 88,* 395-396
Vespers as evening prayer, *16,* 341

Vestments, sacred, *12c,* 337
Viaticum, *68,* 380-381
Vicars Apostolic, *24*
Vicars General, *24,* 345
Votes at Bishops' meetings, *27, 28*
Word of God, celebrations of, *37-39,* 348-350
Word, Liturgy of, *48,* 358-359

BIBLIOGRAPHY

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